AN ARROVV AGAINST IDOLATRIE.

TAKEN OVT OF THE Quiver of the Lord of HOSTS.

By H. A. Ainsworth

PSALM. 119. 31.

I cleave to thy Testimonies: Lord, let me not be ashamed.

Printed. 1624.

THE PRINCIPALL things here handled.

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AN ARROW AGAINST IDOLATRIE.

CHAPTER I.

Of the Beginning and Nature of Idolatry.

THE old Serpent, called the *Divell* and *Satan*, hath frō the beginning ſought to draw men [a] from the ſervice of God, to the ſervice of himſelfe: and this hee hath done, as by other ſinnes, ſo chiefly by idolatry, which therefore aboue all other, is [b] called, and counted, the worſhip and ſervice of *Divils*.

Rev. 12. 9.

a *Gen.* 3.

b 1 *Cor.* 10. 19. 20. *Rev.* 9. 20.

2 To bring men hereunto, he hath firſt laboured to ſeparate them from the true

a 1 Tim. 3. 15. Church. For that being the house of the living God; the place where his honour dwelleth; the pillar and ground of truth: it is a mean c to conserv men in the true service of God, and preserv them from Idolatry. And from the Church, Satan hath separated men, either by causing thé to be cast out for sin, as *Cain* was and his seed: or to with-draw and schism themselvs for some pretended cause or quarrell; as did the d Israelites, and e others after them: or to forsake the fellowship of the Saints for loue of the world, fear of affliction, or the like; as f *Nahor* and his house accompanied *Abram*, from Vr, of the Chaldees unto Charran, and no further; but dwelling there, gaue himselfe to idolatry, from which *Abram*, and all that would goe with him, were g called.

Psal. 26.8.

c 1 Sam. 26 19.

Gen. 4.

d 1 King. 12. 27. 28. 29.

e Iude 19. Heb. 10. 25.

f Gen. 11. 31 & 12. 1 2. 3. 4. & 24 10. & 28. 2. & 31. 30 53.

g Ios. 24. 2.

3 Again, the divill takes a contrary course to draw men to this sin; by commingling and uniting his children and synagogue, with the Church and People of God; whereby euen they also h may be made flesh, drawn by examples and allurements, to partake with idolatrous worship: as i Israel and others, were mixt with

h Gen. 6. 2. 3

i Ps. 106. 28 35. 36.

with the Heathens, and learned their works, and ſerved their idols; which were their ruin. 1 Cor. 8. 10 & 10. 14. ad 21.

4 Idolatry is performed, either by mixing mens k own inventions with the ordinances of God in the ſervice of him: or by uſing and applying the rites and ſervices of the Lord, or other humane devices; unto the honour and ſervice of ſome l creature, in heaven, earth, or under the earth: which is is with neglect and diſhonour of the Creator, who is bleſſed for ever, Amen. k Mat. 15. 8. Ier. 7. 31. Ezek. 43. 8. l Rom. 1. 23. 25.

5 Again, as the ſervice of God is outward and inward; outward, by obſerving and doing the externall things commanded, of m aſſembling together, n bowing down, vocall o praying, and preaching, adminiſtring and partaking of the ſacrifices, ſacraments, and other holy things; inward, p by fear, faith, hope and loue: ſo is the ſervice of idols or Divils, outward and inward, performed with body or with ſpirit, or with both; for whatſoever is due unto God, Satan ſeeketh to defrawd him of, and apply unto q himſelf, by idolatry. m Lev. 22. 2 &c. n Pſal. 95. 6 o Act. 4. 24 & 20. 7. 1 Cor. 10. 16. 18. p Pſ. 2. 11. & 5. 7. Heb. 11. 5. 6. 39. 1 Cor. 13. q Mat. 4. 9.

6 *Idolatrie* is a Greek word, com-

pounded of *Idol*, which ſignifieth any ſimilitude, image, likeneſſe, form, ſhape or repreſentation, exhibited either to the body or minde; and *latrie* which ſignifieth *ſervice*. Wherupon *Idol-latrie*, or *Service-of-ſimilitudes*, is the performance of any religious durie to that which hath a ſuppoſed ſimilitude of God, but is not God indeed: or the performance of that unto the true God, which hath a ſimilitude, ſhew and reſemblance of his ſervice, but is not ſo in deed; becauſe [a] he requireth it not at our hands, and therefore is but a [b] *Will-worſhip*, or voluntary Religion; a thing deviſed and done, *according to* [c] *our own underſtanding*. And theſe two ſorts of Idolatrie, God hath forbidden [d] in the firſt and ſecond commandments.

[a] *Deut.* 12. 32.
[b] *Col.* 2. 23.
[c] *Hoſ.* 13. 2
[d] *Exod.* 20.

7 The firſt commandement bindeth us [e] to haue *Iehovah* the living and true God, for our God, and none other: and forbiddeth generally theſe foure things. 1 The having of ſtrange gods, and not the true; as [f] had the heathens. 2 The having of ſtrange Gods with the true, as [g] had the Samaritans. 3 The having of no God at all, as [h] fooliſh Atheiſts. 4 The not [i] having of the true God aright, but

[e] *Deut.* 6. 4. 5.
[f] *Act.* 14. 11 12. 15.
[g] 2 *King.* 17. 33.
[h] *Pſal.* 14. 1
[i] *Iſa.* 29. 13; *Tit.* 1. 16.

but in hypocrisie onely; not in truth and sincerity. These, with all causes, occasions, provocations, &c. that any way moue draw or perswade unto these or any of them; yea, every b appearance of them, are to be shunned and abhorred.

8 The second commandement bindeth c to the true worship of the true God, which is, onely, d as himselfe commandeth, and by the means, rites and services that hee ordaineth: and it forbiddeth. 1 All e inventions of our own to worship God by; voluntary religion, opinions and doctrins of men. 2 All imitations f of Heathens or Antichristians in their Godservices, to doe the like unto the Lord our God. 3 All imitation or counterfeiting g of Gods own ordinances and institutions; as to make Temples, like his Temple, Feasts like his Feasts, Altars like his, Ministers like his: which was the sin of Israel. 4 All h neglect of Gods services, or of the means and instruments by him ordained; all irreligious profanenes or hypocrisie. Together with all i communion with such kind of idolatry, all causes, occasions, and provocations thereunto.

a *Deut.* 13. 1.2. 3. 6. 7. 13, *&c.* and 7. 25. 26.
b 1 *Thes.* 5. 22.
c *Ioh.* 4. 20, *ad* 24.
d *Deut.* 12. 32, *&* 4. 1, 2, 5, 6, *&c.*
e *Psal.* 119. 113. *Isa.* 29. 13. *Col.* 2. 23. 22.
f *Lev.* 18. 2, 3. *Deut.* 12 30, 31. *Rev.* 17. 2.
g 1 *Kin.* 12. 28 - 32. *Amos* 4. 4, 5, *&* 5. 21, 22. 23. *Hos* 8. 14.
h *Gen* 17. 14. *Num* 9. 13. *Ier.* 3. 10. *&* 4. 14, *&* 12. 2.
i *Hos.* 4. 15, 17. *Amos* 5. 5.

9 And that *Idols*, are not onely falſe reſemblances of things which are not; and *Idol-latrie*, not onely the giving of divine honour to a creature, as unto God; (as Antichriſts [a] champions do pretend:) but that all religious images, or ſimilitudes, made by man himſelf, are *Idols*; and that all religious uſe and ſervice of them is *idolatrie*, appeareth by the words of the Law. For every man is forbidden to make unto himſelfe, *any* [b] *form*, *ſhape*, or *reſemblance*, of things in the heavens, earth or waters, of *any* [c] *ſimilitude*, *ſhew*, or *likeneſſe*; any [d] *frame*, *figure*, *edifice* or *ſtructure*, of man or beaſt, fowl or fiſh, or any creeping thing; any [e] *Image*, *type*, or *ſhadowed repreſentation*; any [f] *imagined picture*, *fabrick*, or *ſhape*; [g] any *ſtatue*, *erected-monument* or *pillar*; finally, any thing [h] graven or carved, or [i] molten; [k] drawn-out, painted or poutrahed: So that it is not poſſible, for the wit or hand of man, to deviſe or make any image, or repreſentation whatſoever, which commeth not within the compaſſe of the words and things fore-warned of God.

10 The *latrie*, or *ſervice* of Idols forbidden, is alſo as large, under theſe words,

a *Bellarm. de Imag. ſanct. c. 5, Greg. de Valent. l. 2. de Idol. c. 1.*

b *Temunah Exod. 20. 4*
c *Semel. Deut. 4. 16,*
d *Tabnith. Deut. 4. 16.*
e *Tſelem. Ezek 7. 20, & 16. 17.*
f *Maſkith. Lev. 26. 1.*
g *Matteſchah. Lev. 26. 1.*
h *Ex. 20. 4*
i *Hoſ. 13. 2*
k *Eze. 8. 10*

words,

words, a *thou ſhalt not worſhip them, neither ſhalt thou ſerv them.* For man being charged to b *worſhip the Lord his God, and ſerv him onely*; is bound to giue him all manner of religious honour, and none at all unto images, or creatures. *Worſhip* is any reverend ſubmiſſiue geſture, as c *bowing-down*, d *kneeling, proſtrating*, with all other like lowly & louely behaviour, as e *kiſſing*, f *lifting up of the eies*, and all that appertain or lead unto this worſhip, as g obſerving the time, comming to the place, and other the like. And hereby is meant, not externall worſhip onely: but as God is a Spirit, h and muſt be worſhipped in ſpirit; ſo ſpirituall worſhip may be given to no idols: as in heart to loue, reverence or regard them; for God i *will not giue his glorie to another, nor his praiſe to graven images.*

11 *Service*, is the practiſe or obſerving of any religious ordinance of what ſort ſoever, inward or outward; and hereunto pertaineth, all Miniſterie, Prieſtood, miniſtration, k about Temple, Altar, Sacrifices, &c: all gifts and oblations l of things living or dead, as cattell, ſilver, gold, veſſels, inſtruments, &c. all m purifications, clenſings, preparations of things for

a *Ex.* 20.5.

b *Mat.* 4.10 *Deu.* 10.20

c *Deut.* 5.9

d *Pſ.* 95.6. *Rom.* 11.4.

e *Hoſ.* 13.2

f *Eze.* 18.6

g *Deut.* 16. 1, 6.

1 *King.* 12. 32.

Hoſ. 4.15.

h *Ioh.* 4.24

i *Iſay* 42.

k *Num.* 8. 22.24.

l *Num.* 4.2. *ad* 31, & 18.4.7.

m *Num.* 7. 3.5.

n 1 *Chron.* 23.28.29. *&c.*

Gods

Gods worſhip; adminiſtring [a] of Sacraments, and partaking with them; [b] eating of the ſacrifices; [c] building, repairing, fortifying of any holy Citie, Temple, Altar, or other like, belonging to religion; with all [d] maner work, labor, induſtry of body or mind, to help forward ſuch things; [e] paying of tithes, offerings, contributions, of what creature ſoever, for the maintenance of the Miniſters, miniſtration, or worſhip. Finally, whatſoever tendeth to the furtherance and upholding of any worſhip or religion, it is comprehended in this word *ſervice*: that vayn is the diſtinction that Idolaters [f] make between the ſervice *latria*, and the ſervice *dulia*; giving this to Saints and Images, the other not; when God by one word *Ghnabad* forbiddeth both; and [g] bindeth us to giue *dulia*, as well as *latria*, unto God onely.

12 Many ſorts of idolaters haue alwaies been in the world, which haue defiled themſelvs with innumerable idols; whoſe vanity and filthines, God manifeſteth by titles and names giving unto them. For *Idols* are called [h] *Ælilim*, that is, *things of naught*; becauſe they haue nothing of that

a *Exod.* 12 16. 27.
b 1 *Cor.* 10 18.
c 1 *King.* 6 *Nehem.* 3. 2 *King.* 12, 9 *ad* 12.
d *Exod.* 36 1, *&c, and* 39. 32.
e *Nehem.* 10. 32--37 39. *Ex.* 30. 16, *&* 35. 5. *&c.*
f *Bellar. de eccleſ. triumph. l.* 1. *c.* 12.
g 1 *Sam.* 7. 3, *doulèuſate autóimónoi, q.d.* giv him onely your *dulia*.
h *Lev.* 19. 4 1 *Chro.* 16. 26.

that which fools think they haue, that is, of the divine power and Godhead, or of true Religion: and ſo can neither help thoſe that honour them, nor hurt thoſe that abhor them; neither ſanctifie any creature, nor pollute the ſame, to him that hath knowledge: in effect they are nothing, they can neither doe good nor evil. Wherupon the Apoſtle ſaith, a *an Idoll is nothing in the World:* and therfore nothing to be eſteemed. a 1 Cor. 8.

13 They are called alſo b *Gillulim*, as it were *filths*, *dung*, or *excrements*, becauſe they are loathſome and abominable to God, and doe defile the conſciences of men; proceeding as dung and excrements out of mans corrupt heart, and vain invention: and in other plain termes are named c *Shikutſim*, that is, *lothſome things*, or *deteſtable*; and d *Toghncboth*, that is, *abominations*. b Lev. 26. Deut. 29. Eze. 6. 4, 5. c Ezek. 2 v. 8. Ier 32. 3 d Eze. 7. & 11. 21

14 And for the labour and miſery that commeth by their means, they be called e *Ghnatſabim*, that is, *Sorrows*; becauſe with much labour, care and curioſity, they are invented, framed, erected; and yet bring nothing to man, but f ſorrow and miſery. Briefly, as they are in every reſpect e Pſ. 115 1 Sam. 3 9. f Pſal. 1

ſpect

ſpect falſe, vile, vain, and worthleſſe: ſo cary they the titles of [a] *Vanities, lies, unprofitable, falſe-vanities, leaſings*; and [b] *Aven*, that is, *vain-iniquitie*.

15 Though this be the nature and condition of idols with God; yet men loue to vaniſh in their own vanities, robbing him of his honour, and deceiving themſelvs; aſcribing to idols a falſe conceited holines, more or leſſe, according to the folly of the inſtitutor, or worſhipper. For all true holines is frō [c] God alone, who as he is [d] moſt holy, ſo halloweth he, or [e] ſanctifyeth his people and his worſhip, with all the Rites and Ordinances of the ſame. Hee by his Word and preſence, giveth holines to perſons, to places, to altars, to ſtatues, to ſacrifices, to means and inſtruments of all ſorts, wherwith his ſervice is performed: and in the right uſe of theſe holy things, God is hallowed and honoured of us; which right uſe he manifeſteth in his [f] Word. But Satan, who [g] ſeeketh the poſſeſſion of Gods throne and glorie, giveth or aſcribeth [h] to his own miniſters, temples, altars, images, inſtruments and ceremonies, a counterfeit holines, which is in deed moſt deadly

con-

Ier. 14.22
16.19,
2. 8.11.
18.15.
13.25
Hoſ. 10.8
4.15.

Ex. 39.30
1 *Sam.* 2.2
Ey 6.3.
Lev. 20.8
.26, &
.8.12.15
& 22.2
32.
n. 28.16
,&c.
co. 29.29.
.36.37.
,& 40.9
.11,&c,
o. 17.17.
Mat 4.9
1 *King.*
.28 .33
ct. 19.27.

contagious filthines, as the evill spirit frō whom it proceedeth, is most filthy and impure: and in the use of these execrable things, the [b] Divill is hallowed and honoured as a God.

16 And the more to deceiv, this serpent maketh man himself his instrument, to frame and set up his religion and service, which bringeth to perdition. For the wisedom and prudence of the natural man, which is very [c] fooliſhneſſe and enmity unto God, the Divil doth abuse to [d] devise and establish a carnal worship and politick religion; which exceedingly [e] pleaseth the naturals: for highly doe they esteem of themselvs, and of all their own inventions. And Satan to confirm them, addeth lying [f] signes and wonders, as fire from heaven to consume the sacrifices on the altar erected to his honour, who is [g] Prince of this world, whom worldly men adore. Thus steppeth up *Idolatry* with her blind devotion; a [h] *Work of the flesh*, and of the Divill.

17 And this sin, so bewitcheth men given over therunto: as (through Gods just judgment,) it [a] *shutteth their eyes that they cannot see, their hearts that they cannot under-*

a *Luk.* 11. 24.
b *Deut.* 32. 17.
Rev. 9. 20.
1 *Cor.* 10. 20.
c 1 *Cor.* 1. 21. *Rom* 8. 7.
d 1 *King.* 12. 18. *Dan.* 3.
e *Act.* 19. 28. 35.
f *Rev.* 13. 13. 14.
g *Joh.* 12. 31.
h *Gal.* 5. 20.
a *Isa.* 44. 18.

understand. They haue no knowledge or discretion to argue, that if they can not giue life or sense or motion to a dead image; nor any naturall power therunto, Ier. 10. 5. to doe b good or evill: how much lesse can they giue it spirituall life, or any religious power, vertue or operation? For example: a man maketh images of silver and gold, and buildeth for them a court or pallace. One image hee setteth on a throne, and calleth it his King: others he nameth Lords of the Councill, Iudges and Iustices of the Common-wealth. Vnto a Iudge he cometh and saith; Good my Lord hear the cause of your suppliant, and doe me right from the violence of my adversary: an other while he supplicateth to the golden King, falling down and saying; deliver me, for thou art my Leige. Would not this man be derided of all for his folly, and counted as witlesse as the image it selfe that he sueth unto? No lesse is their madnesse, that make images of Saints for religious use, building for them Churches and Chappels. One idol they name *Christ*, an other *S. Peter*; and the rest, as they please to call them. And though they bee altogether false

falſe repreſentations, (as it the lot of images to be [a] teachers of lies;) ſo that the picture of Chriſt, be in deed like *Caiphas*, and S. *Peters*, like *Iſcariot*; reſembling no more the true viſage of *Chriſt*, and of *Peter*, then K. *Henry* the 8, his picture, is like the image of *Iulius Cæſar*; neither is there any more holines in theſe ſtatues, by any relation or reference, then the Divill can giue them, (for word of God to ſanctifie them, there is none:) yet fall the fools down before theſe their fictions, and ſay, *O Chriſt help me: S. Peter pray for me.* But theſe ſtony Saints [b] haue eyes and ſee not, haue ears and hear not: like them be they that make them, and whoſoever truſteth in them.

a *Hab.* 2. 1

b *Pſa.* 115. 5---6. 8.

18 Nor is there leſſe impiety, in idols of other nature and eſteem. For when among men, one is ſet up as *Head of the Church*, an other as *Patriarch*, an other as *Primate*, *Arch-biſhop*, *Metropolitan*, &c. all of them as very good *Lords ſpirituall*; and theſe without calling and appointment from God: theſe be [c] *idoll Shepheards*, not true Paſtors of the flock; and the indignity and diſhonour which they doe unto Chriſt, is more then if diſloyall ſub-

c *Zach.* 11. 17.

ſubjects ſhould chooſe, and ſet up from among themſelvs, without publick Authority, one to be *Lord Preſident*, an other *Lord Chief Iuſtice*, and others in their ſeverall rooms and offices, for to rule the realm, and to judge all the cauſes and occurrents of the ſame.

19 So is it in all other religious ordinances of humane invention: as when Antichriſtians ſet forth new Sacraments to ſeal up Gods grace and remiſſion of ſins; what is it, but as if ſome falſer ſhould make conveyances of crown land, ſeal them with a ſignet of his own counterfeit making, and call it by the name of the Kings privie ſeal. When they make a new form or frame of Churches, as to be Provinciall, Nationall, Oecumenicall, with Arch-preiſts and Prelates to over-awe them: mought they not with as good right alter the form of the Commonwealth, making new Ditions and Iuriſdictions, with Curions, Decurions, and other new Magiſtrates to controul them? When they make ſolemn daies of aſſembly, and call them *holy*; when they make new books, canons, conſtitutions, ceremonies, and call them *Eccleſiaſticall, ſacred, lauda-*

laudable; constraining men to keep and doe them: they deal with Christ and his Kingdom, as they that in a civill State should take upon them, without commission, to appoint new *Terms*, *Sessions* & *Assises*; to forge new Laws, Statutes, Court-rolls, evidences &c, and compell men to credit and obey them. Now therefore *ô Kings be wise; be learned yee Iudges of the earth, serue the Lord with fear, and rejoyce with trembling*; and purge your Realms of all idolatries, the humane ordinances of religion, which are after the rudiments of the world, and not after Christ. For you would none of you suffer such innovation or alteration in your Civill Polities, lest your Honours should be impeached: much lesse should ye suffer it, in the Politie Ecclesiastick, to provoke God to wrath. For he is *a gealous God*, and will visit this iniquity on Princes and on Subjects; on fathers and on children: blessed are they that watch, and keep their garments from pollution of the world herein.

Psal. 2. 10. 11

Exod. 20. 5.

Chap. II.

How fast the sin of Idolatrie cleaveth to all flesh.

THE service of idols, or of God by them, although it be a sin more reprehended in Gods word, more punished in his works, then other vices: yet is it most common and familiar with the sons of *Adam*, easily compassing them about, and hanging fast upon them. As may appear by three demonstrations; first, how the best men in the world doe easily fall into it; secondly, after, what pleasure they take in it; thirdly, and then, how hardly they are drawn from it. Of all these, the Scriptures giue testimonies many.

2 When God had renewed the face of the world, after the sin-floud, and *Noahs* three sonnes *Sem*, *Ham*, and *Iapheth* had multiplyed on the earth: our father *Abram*, with his father *Terah*, were fond of this sin, and served strange Gods, till the true God called him from that impiety. In his daies, idolatrie was spread over all, but men would not be reclaimed from it, either by *Abrahams* word or sword; though "Kings were given as dust unto

Gen. 10.

Ios. 24. 2.

" *Gen.* 14. 14.---17.

it,

it, and as ſcattred ſtubble unto his bow. The Nations in deed ſaw this great work of God, and were afraid; [a] yet turned they not unto him from Idols, but ſtrengthned one another in their falſe religion; and made them moe images, to ſaue them from deſtruction.

a *Iſa.* 41. 2. 5. 6. 7.

3 When *Abram* would provide a wife for his ſon, of the beſt that he could find, (for the Canaanites he [b] abhorred:) hee ſent to his kindred of *Nahors* houſe, who yet was not free from this leven of idolatrie, neither [c] he nor his poſteritie. Into *Iaakobs* houſe did this canker creep, and his retinue alſo were polluted with [d] ſtrange Gods, which *Iaakob* did his beſt for to doe away.

b *Gen.* 24. 3. &c.

c *Gen.* 31. 53. 19.

d *Gen.* 35. 2.

4 But when he came with his family into Ægipt, (a land full of Idols;) having prepared his houſe as a pure virgin for the Lord: after his deceaſe, the Ægyptians infected his children with idolatrie, even in her youth [e] laid they with this virgin Iſrael, bruiſed the breaſts of her virginity, and powred their whordoms upon her: Then was God wroth with idolatrous Ægypt, and lifted up his hand to bring his people from among them, and

e *Eze.* 23. 8.

f *Num.* 33. 4. to execute judgment, f both upon their Gods, and upon their first born, that ministred unto them: and unto Israel hee
Eze. 20. 6. 7 sayd, *Defile not your selvs with the idols of Ægipt, I am the Lord your God:* but
g *Vers.* 8. g Israel would not hear, nor leav her abominations; or idols which she had loved.
h *Vers.* 9. Yet God h respecting his own name, brought them out of Ægypt into the wil-
i *Ver.* 10. 11 derneſſe, where i hee gaue them his statutes, and declared his judgements unto
k *Exod.* 20 them; k severely and often charging them
3. 4. 5. 23. & 23. 24. 32. 33. to keep themselvs from idolatrie.
l *Ex.* 32. 31 5 In those daies notwithstanding, they made them l *Gods of gold*, and m worshipped the work of their own hands, even a
m *Vers.* 8. molten calf: and stayed not there, but were given over, unto further evil, even to
n *Act.* 7. 42. 43. *Amos* 5. serue the n host of heaven, as it is written in the book of the Prophets, *O house of Israel, haue yee offred to me slain beasts and sacrifices, fortie yeares in the wildernes? nay, ye took up the tabernacle of Moloch, and the star of your god Remphan, the figures which ye made to worship them.* Also they
o *Num.* 25 2. 3. joyned themselvs to o *Baal-peor*, and did eat the sacrifices of the dead, such was
Psa. 106. 28 the great fall of the people whom God had

had choſen from among all peoples of the earth, for to be his; they p *ſacrificed to divils after whom they went a whoring*, as *Moſes* told them. p *Lev.* 17. 7.

6 When notwithſtanding all this, God brought them in mercy to Canaan, q a land flowing with milk and honey, and moſt pleaſant of all Countries; and caſt out the Heathens before their faces, and r warned them to beware of their idols: yet there alſo they did ſ wickedly, ſerved Baalim, and forſook the Lord God of their fathers, and followed the gods of the peoples round about them; ſerving their idols, and t ſacrificing their ſonnes and their daughters unto divils, and ſhedding the innocent bloud of their children whom they offred unto the idols of Canaan. And thus they did from age to age, whiles the Iudges ruled them; till God u was wroth, and greatly abhorred Iſrael, and forſook the habitation of Shilo, the tabernacle where hee dwelt among men, and delivered his power (the Ark of the covenant) into captivity, and his beautie into the enemies hand.

q *Ezek.* 20. 15.
r *Deut.* 24. 25. 26.
ſ *Iudg.* 2. 11 12, 13, 19. & 3. 7, &c.
t *Pſal.* 106. 37, 38.
u *Pſal.* 78. 59. 60.

7 Yet after this again in *Samuels* daies, x they were defiled with their idols; and

x 1 *Sam.* 7. 3, 4.

in the daies of the Kings, they increaſed wrath. *Solomon* himſelfe, the wiſeſtman on earth [a] fell into this folly of ſerving idols, even the abomination of the Heathens; although God had [b] appeared unto him twice, and given him a charge concerning this thing. And *Rehoboam* his ſon, though for his fathers ſinne [c] he loſt the moſt part of his Kingdom, yet gaue himſelf to idolatry, he forſook [d] the Law of the Lord, and all Iſrael with him. Then Iudah [e] wrought wickednes in the ſight of the Lord; and provoked him more with their ſinns which they cõmitted, then all that which their fathers had done; for they [f] built them high Places, and ſtatues (or pillars) and [g] ſtrange altars, and groues on every high hill, and under every green tree. And *Rehoboam* made [h] *Gillullim*, filthy idols, and [i] *Chammanim* idols, or images of the Sun, and *Maacah* his wife made [k] *Miphletſeth* an idol of terrour, in a groue. And *Abijam* his ſonne, [l] walked in all his fathers ſinnes, neither was his heart perfect with the Lord his God; although [m] he deſpiſed *Ierobams* calues, and boaſted that [n] God was with him.

a 1 *King.* 11.5.
b *Verſ.* 9.10
c *Ver.* 11.12
d 2 *Chron.* 12.1.
e 1 *King.* 14.22.
f *Verſ.* 23.
g 1 *Chron.* 14.3.
h 1 *King.* 15.12.
i 2 *Chron.* 14.5.
k 1 *King.* 15.13.
l 1 *King.* 15.2.3.
m 2 *Chron.* 13.8.9.
n *Verſ.* 10. 12.

8 Idolatry being thus faſtned upon Iudah, could hardly ever be weeded out again: for though *Aſa* the next King, did his beſt, o with an upright heart, to aboliſh all the idols that his fathers had brought in, yet p were the high places not taken away, but remained till *Iehoſhaphat* his ſon was King, who took away many both q groues & high places, howbeit not all; for r the people had not yet prepared their harts unto the God of their fathers, but ſ offered ſtill, and burnt incenſe in the high places. And when *Iehoſhaphat* was dead, his wicked ſon *Ioram* t walked in the waies of the moſt idolatrous Kings of Iſrael, even of *Ahabs* houſe, whoſe daughter he maried; and he u made high places in the mountains of Iudah, and cauſed and compelled Ieruſalem and Iudah to commit fornication, that is, idolatry. And *Ahaziah* his ſon, continued x his wicked way, counſelled alſo thereto by his ungracious mother *Athaliah*; who after her ſonnes death, broke up the houſe of God, and y all the things that were dedicated for the houſe of the Lord, were beſtowed upon Baalim. Thus *Baal* was honoured of the people

o 1 *King.* 15.11, *&c.* 2 *Chron.* 14. 3, *&c.*
p 1 *King.* 15.14.
q 2 *Chron.* 17.6.
r 2 *Chron.* 20.33.
ſ 1 *King.* 22.43.
t 2 *King.* 8 16.18.
u 2 *Chron.* 21.11.
x 2 *Chron.* 22.2,3,4.
y 2 *Chron.* 24.7.

a 2 *King.* 11.18. of God, a had a houſe, and altars, and images, and a Prieſt to miniſter unto him.

9 The Lord abhorring this great impiety, ſent this wicked King and his mother both ſoon unto hell; and ſet *Ioaſh* b his yong ſonne upon his throne; who had for his Tutor and Patron, the good high Prieſt *Iehojadah*: by whoſe advice, the people c deſtroyed Baal and his houſe, and Gods d true worſhip was reſtored; albeit not brought as yet to the primitiue ſincerity, for the e people offered ſtill, and burnt incenſe in the high places untaken away. But ſo ſoon as this f aged father the Prieſt was dead; the Princes of Iudah g fawning on the King, turned him away to the former ſuperſtition; and again they h left the houſe of the Lord God of their fathers, and ſerved groues and grieuous idols; and the high Preiſts ſon, (the Kings coſin) who propheſied againſt their ſins, they iſtoned him to death (by the unthankful Kings cõmandment,) in the court of the Lords houſe, euen between k the temple and the altar.

b 2 *Chron.* 24.1.
c 2 *Chron.* 23.17.
d *Verſ.* 18.
e 2 *King.* 12.3.
f 2 *Chron.* 24.15.
g *verſ.* 17.
h *verſ* 18.
i *ver.* 20.21
k *Mat.* 23, 35.

10 When *Ioaſh* was taken away l by a bloudy death, *Amaziah* his ſon ſucceeded m like his father; did uprightly in the eyes

l 2 *Chron.* 24.25.
m 2 *King.* 14.3.

eyes of the Lord,[n] but not with a perfect heart; for idolatry ſtill continued in Iudah, and[o] the people burnt incenſe in the high places. And the King himſelfe (to add unto all his fathers ſinnes) brought the Gods of the Ædomites,[p] and ſet them up to be his Gods, and worſhipped them, and burned incenſe unto them, which turned to his ruin. But *Vzziah* his ſon, ſought God and did uprightly, yet[q] according to all that his father *Amaziah* did; for the[r] high places ſtood ſtill for offerings and incenſe, and *Iotham* his ſon[ſ] trode the very ſame ſteps. But *Achaz* ſon of *Iotham* marred all again, and made it worſe then before; for[t] he walked in the way of the Kings of Iſrael; yea, and made his ſon to paſſe through the fire, after the abominations of the Heathen; and made an altar in the Lords houſe[u] like to the idolatrous altar which he ſaw in Damaſcus; and[x] brake down the work in the temple of God; and made[y] molten images for Baalim; yea being afflicted for his ſins, he treſpaſſed[z] the more againſt the the Lord, ſacrificing to the Gods of Damaſcus which had plagued him; "breaking

n 2 *Chron.* 25.2.
o 2 *King.* 14,4.
p 2 *Chron.* 25.14.
q 2 *Chron.* 26.3.4,5.
r 2 *King.* 15 4.
ſ *verſ.* 32.
34.35.
t 2 *Kin.* 16 1.2,3. *&c.*
u *ver.* 10, *&c.*
x *ver.* 17.
y 2 *Chron.* 28.2,3.
z *ver.* 22.23.
" *verſ.* 24.

ing

ing the veſſels, and ſhutting up the dores of the Lords houſe, making altars in every corner of Ieruſalem, and high places
c verſ. 25. cc in every citie of Iudah, to burn incenſe unto other Gods. And thus Ieruſalem
a Ezek. 23. 11. a *Aholibah*, marred her ſelfe with inordinate loue, and with her fornications, more then her idolatrous ſiſter *Aholah*, or Samaria: for Iudah
b 2 Chron. 29.6.7. b forſook the Lord, & turned their faces from his tabernacle, ſhut the dores of his houſe, quenched his lamps, and neither burnt incenſe, nor offered burnt offerings in the ſanctuarie
c Deut. 32. 17. unto the God of Iſrael, but ſacrificed c to Divils, new Gods whom they knew not, nor their fathers, and burnt incenſe to
d 2 King. 18.4. d *Nehuſhtan*, the ſerpent of braſſe.

11 Then God raiſed them up the
e 2 Chron. 29.1.2 &c. good King *Ezekias*, who e did uprightly in the ſight of the Lord, according to all that *David* his father had done. He opened the dores of the houſe of the Lord,
f v.16, &c. brought in the Prieſts and Levites; f clenſed the Temple, altar, and inſtruments of
g verſ. 21. 25.29. Gods ſervice; ſacrificed unto God g for
h 2 Chron. 30.1, &c. their ſinnes; reſtored the true worſhip;
i 2 Chron. 30.1, &c. ſought the converſion h of all Iſrael; i cauſed them to break the images, cut

down

down the groues, break down the high places and altars through all his Dominions; and, [k] brake in peeces the brazen serpent that *Moses* had made, and Israel polluted. Thus dealt hee [l] well and uprightly, and truely, before the Lord his God, even with all his heart, and departed not from him. But when he was laid down in peace, *Manasses* his son, repeated all the former evils, and added more unto them, if ought mought be. For [m] he went back, and built the high places which his father had broke down; and set up altars for Baalim, and made groues, and worshipped all the host of heaven, and served them, and built altars to them in the Lords house; & made strange Gods, and caused his sonnes to passe through the fire; and gaue himselfe to witchcraft, and charming, and sorcerie, and used them that had familiar spirits; and [n] shed innocent bloud exceeding much, till he filled Ierusalem from corner to corner; and made Iudah and Ierusalem to erre, to [o] doe worse then the heathen whom the Lord had destroyed before them. The [p] children gathered wood, and the fathers kindled the fire, and

k 2 *King.* 18.4.

l 2 *Chron.* 31.20.21.

m 2 *Chron.* 33.3, &c.

n 2 *King.* 21.16.

o 2 *Chron.* 33.9.

p *Ier.* 7.17, 18.

and the women kneaded the dough, to make cakes to the Queen of heaven, and to power out drink offerings unto other Gods, that they mought provoke the
verſ. 30. Lord to anger: they a ſet their abominations in the houſe wherupon his name was
Ier. 19.5. called, to pollute it: they b builded the hie places of Baal, to burn their ſonnes with fire for burnt offrings unto Baal and un-
Ier. 32.35 to c Molech. By which abominations they ſo provoked the Lord, as hee forbad
Ier. 11.14 his Prophets d to pray any more to doe
& 14. 11. the people good; for they e had kindled
Ier. 17.4. a fire in his anger, which ſhould burn for ever.

12 And although *Manaſſes* rewed all
2 Chro, 33 before his death, f and repented heartily when he lay fettered in Babel, and be-
1, 12, &c. ing reſtored to his Kingdom, g took away
Ier. 15.16 the ſtrange Gods, and altars and images that he had made, and reſtored in Iudah
verſ. 17. Gods true religion, ſaue onely that h the people ſacrificed in the high places: yet
2 Chro. 34 *Amon* his ſon would not be warned by
34. his fathers evils; but turned again from
2 King. 23, God, made i idols, and images, and altars
4. of Baalim, high places, and groues; and
2 Chron. ſacrificed k to all the images which his fa-
33.22.

ther

ther had made, and ſerved them, & humbled not himſelfe as his father *Manaſſes* had done: wherefore he was ſoon rooted out of the land of the living, and laid in duſt.

13 l *Ioſias* his ſon aboliſhed all theſe former idolatries & monuments of them; & did uprightly in the ſight of God, as *David* had done, and m trembled at his law & judgments: but the people n would not hear the words of the Prophets, calling them from their idolatry, they ſought not the Lord, many of them, but o worſhiped the hoſt of heaven, on the houſe tops; remaining p frozen in their dregs; and ſhewed themſelvs to be q a Nation not worthy to be loved. So when *Ioſiah* was dead, *Iehoahaz* his ſon, r did as evill as all his fathers, for the time which he raigned, which was but 3 moneths: and *Iehojakim* his ſucceſſor ſ dealt as badly; and t killed the Prophets which called them to repentance, and u burned their writings. And after him x *Iehojachim* proved no better; though in theſe daies death came up into their windows, and Gods wrath was in powring out upon Ieruſalem. And *Zedekiah* the laſt King, did y ſtill evill in the Lords

l 2 *Chr.* 3
m *verſ.* 19 27.
n *Ier.* 25.3 4, *&c.*
o *Zeph.* 1.
p *verſ.* 12
q *Zeph.* 2.
r 2 *King.* 2 31.32.
ſ *Ier.* 36.3
t *Ier.* 26.2 23.
u *Ier.* 36.2 25.
x 2 *King.* 24.8.
y 2 *King* 24. 18. 19

Ier. 37. 1. Lords eyes; [a] neither he nor his ſervants, nor the people of the land, would obey the words of the Lord; [b] therefore the wrath of the Lord, was againſt Ieruſalem and Iudah, untill he caſt them out of his ſight. For it was not the Kings onely, that did all theſe evils, but alſo [c] their wiues, [d] and the Princes of the land, the Prieſts and the Prophets, and the men of Iudah, and the inhabitants of Ieruſalem, even the [e] chief of the people treſpaſſed wonderfully, according to all the abominations of the Heathen, and polluted the houſe of the Lord, which he had ſanctified in Ieruſalem, and [f] mocked the meſſengers of God, deſpiſed his words, and miſuſed his Prophets, untill the wrath of the Lord aroſe againſt his people, and till there was no remedy. For that Citie Ieruſalem had [g] been unto him a provocation of his anger, and of his wrath; from the day they built it, even unto the day that he ſhould remoue it out of his ſight: they had [h] whoriſh hearts, and their eyes went a whoring after their idols: and with them [i] they committed adultery, till being wexen old in adulteries God ſaid, [k] *Now ſhall ſhe*

2 King. 24. 20.

Ier. 44. 9.

Ier. 32. 32

2 Chron. 36. 14.

verſ. 16.

Ier. 32. 31

Eze. 6. 9.

Ezek. 23. 7.

verſ. 43.

and

and her fornications come to an end.

14 And as it was with Iudah, ſo was it alſo with the ten tribes of Iſrael; who ſucked the milk of Idol ſuperſtition in the daies of l *Ieroboam* ſonne of Nebat, whereunto they were addicted m alwaies after, ſo long as their Common-wealth did ſtand; even throughout the raign of nineteene Kings, who added unto their fore-fathers ſinnes, and drew the people to moſt horrible impieties, for which the land did ſpew them out, n and Heathens came to dwell in their ſted. As theſe are o enſamples to us, to the intent that wee ſhould not be idolaters like them; & are written p to admoniſh us, upon whom the ends of the world are come: ſo doe they plainly manifeſt the ſtrength of this bewitching ſin of idolatry, which as a harlot ſtealeth away the heart of man; and the proneneſſe of all fleſh, (not of ſuch onely as are aliants from the Church, but even of Gods own called people,) to fall into this vice, if God reſtrain them not by his ſpeciall grace.

l 1 *King* 12.28.30.
m 2 *King* 10.28.29. & 15.27. 28, *&c.*
n 2 *Kin.* 17
o 1 *Cor.* 10 6.7.
p *verſ.* 11.

15 Now for the pleaſure that men take in this ſin; it may be conjectured, by the readines of all ſorts of people (as we haue

haue ſeen) to fall thereinto; and by the cauſe of the ſame, which is the fleſh, (one of the [a] works wherof it is,) and therefore muſt needs delight the fleſhly: and that ſo much the more as it proceedeth from the chiefeſt part of the fleſh, namely conſcience, wiſedom, reaſon, knowledge, judgement, prudence, policie, and whatſoever is moſt excellent in the naturall man. It may alſo further be ſhewed by examples & ſimilitudes which the Scripture ſetteth down.

[a] Gal. 5. 19 &c.

[a] Rom. 1. 22, &c. [a] 1. Cor. 1. 20 &c. 21, &c.

16 The Prophet *Eſaias* calleth mens idols their [b] *delectable things*; becauſe of their deſire that is towards them, & their pleaſure in them. *Ezekiel* compareth the idolaters of Iſrael, to [c] a woman inflamed with loue towards ſome goodly yong man, on whom ſhe hath caſt her eies, and fixt her affections: and forgetting all modeſty, ſhe [d] ſendeth meſſengers for him, and bringeth him to her [e] into the bed of loue, ſo [f] diſcouering her fornication and diſcloſing her ſhame. Teaching us by this ſimilitude, that idolatry is as ſweet to the corrupted conſcience and mind of man, as luſt and fornication, is to any wanton body.

[b] Eſa. 44. 9.

[c] Ezek. 23. 2, 3. 5, &c.

[d] verſ. 16.

[e] verſ. 17.

[f] verſ. 18.

17 The

17 The objects also of this vice, are very pleasurefull and alluring: for the doctrines, rites, ceremonies and observances of false religion, with the gifts and learning of the Teachers therof; are like unto the goodly proportion, comely stature and glorious apparel, which set forth and adorn the persons of men, making them seem like g Captains and Princes; and pleasant choise-youths, clothed in silks, and h all kind of Gentleman-like apparell, whereby the womans heart, i as soon as she sees them, becomes enamoured. The externall pomp and shew that idolatry carryeth with it, in temples and altars, and images of gold, in copes and vestiments, in organs & melodie, in peaceable k visions, sweet propheſies, and lying divinations; in diligent l sacrificing, tithing, thanksgiving, and proclaiming free offrings, with other like devotions: these giue content to the worshippers conscience, and please the minde no lesse then m a feast with peace offrings, and after it a sweet perfumed bed, decked with quilts & curtains most fine and costly, & n courteous intertainment of a paramour, with fill of loue, and pleasure of dalliance all

g *Eze.* 23. 6
h *ver.* 12. 15
i *vers.* 16.
k *Ezek.* 13. 16, 7.
l *Amos* 4. 4, 5.
m *Pro.* 7. 14. 16. 17, &c.
n *vers.* 13. 15. 18.

the night, is to a looſe and luſtfull yong man, given over to the fleſhly and ſenſuall ſin of whoredom.

18 Agreeable to theſe ſimilitudes, are the things foretold of the idolatry of Antichriſt, whoſe falſe Church is reſembled
o Rev. 17.1 o by *a whore*; the doctrines, ſuperſtitions, rites, ceremonies of the ſame, as the *wine*
verſ. 2. *of her fornication*; making drunk the kings & inhabitants of the earth. And the more to allure them thereunto, her *cup* (wherin are the abominations, and filthines of her
verſ. 4. fornication:) is of *gold*; her ſelfe is arayed with *purple and skarlet, and guilded with gold and precious ſtones and pearles*; counterfeiting hereby the habite & ornaments of
p Rev. 21.2 the true Church, the p Spowſe of Chriſt,
q ver. 11.18 whoſe q *ſhining* is like to gold and ſtones
r Song. 4 3. moſt cleer and precious; her lips r like
10. ſcarlet, and her loue much better then wine. The pleaſantneſſe of that falſe re-
ſ Prov. 7.7 ligion, enamouring ſo many ſ fooles, is
t Rev. 18.3 noted by t the aboundance of her pleaſures, wherby her merchants wexed rich;
u verſ. 9. u the luxurious life and fornication of
x verſ. 14. Kings with her, x the apples that her ſoule luſted after, and all things that were fat
y verſ. 22. and excellent; y the muſick and melodie

that

that there was heard; and is signified further by [z] the sorrow and lament which all her lovers make for her desolation. Now when the Holy Ghost taketh the most pleasant delightfull things in the world, and by them noteth out that counterfeit religion; what would he but teach us and warn us hereby of the sweetnesse of this deceit, which lulleth men in security; having their wits bewitched with the whors inchanting song; *Who so is simple let him come hither; stollen waters are sweet, and hid bread is pleasant.* [z] Ver. 5. 15. 16. 19. Prov. 9. 16. 17.

19 But if the intising words of others, doe so far prevail with men, that [a] they follow straightway, as oxen that goe to to the slaughter, and as fools to the stocks for correction, till a dart strike through their liver; what may wee think is the strength of a mans own heart, when he [c] goeth a whoring with his own inventions; how easily will it prevail against him? Every man naturally pleaseth himselfe, and liketh well of his own designes; loving the fruit of his wit, as the child of his body: that when [b], [c] he hath conceived mischief, and brought forth (an idol, that is) iniquity; it groweth up with him, and [a] Pro. 7. 2. [c] Ps. 106. 3. [b], [c] Isa. 59.

delighteth him, and he a rejoyceth in his
own invention; perſwading himſelf that
b now the Lord will be good unto him,
ſeeing he hath found out a truth, or right
manner of worſhipping God. For this
his deviſe, (ſpecially if it be painted with
ſome colour of holy ſcriptures,) he eſtee-
meth as c an image come down from Iu-
piter, a doctrine from heaven it ſelf.
And henceforward, all the bleſſings that
he injoyeth doe flow from this, that d he
burneth incenſe to the Queen of heaven,
the idol that he hath made e according to
his own underſtanding. wherefore he
will looſe his life, rather then his religi-
on, which he defends with tooth & nayl,
leſt the f magnificence of his Diana ſhould
be deſtroyed; he will g preach, and h diſ-
pute, i and write for the ſame, againſt
whomſoever; and k perſecute (if it bee
in his power) all that contradict it. And
whatſoever is ſaid from the word of the
Lord againſt it, he l will not hear; being
as hardly induced to think it no truth,
which his own wit hath diſcovered, as
were the Epheſians to think m them no
Gods, which were made with hands; for
his idoll invention hath bereft him of
ſound

a *Act.* 7.41
b *Iudg.* 17. 3.
c *Act.* 19. 35.
d *Ier.* 44.17
e *Hoſ.* 13.2
f *Act.* 19. 26
g *Ier.* 28.11
h *Act.* 17. 18.
i *Ier.* 29.25
k 1 *King.* 13 4.
l *Ier.* 44.16
m *Act.* 19. 26.

ſound judgment, a ſeduced hart hath deceived him, that he cannot deliver his ſoul, nor ſay. *Is there not a lye in my right hand?* Iſa. 44. 20.

20 So in his blind devotion he continueth, bleſſing himſelfe in his evill, feighning that he is high in Gods favour, and ſhall haue peace, n although he walk in the wreſt and obſtinacie of his own heart; and that o becauſe he is guiltleſſe, ſurely Gods wrath ſhall turn from him: For hee p followeth no idols, (whatſoever men ſay,) but he q ſwears, *the Lord liveth*; and will ſhew by his works, the r zeal that hee hath for the Lord againſt idolaters. Hee bringeth ſ his ſacrifices and his tithes, offreth thankſgiving, proclaimeth free offrings; yea willing he is to pleaſe the Lord, though it coſt him t thouſands of rammes, or ten thouſand rivers of oil; and to giue his firſt-born, the fruit of his body, for the ſinne of his ſoule: and though he burn incenſe to Baal, u yet will he come and ſtand before God in the houſe whereupon his name is called, and ſay, *I am delivered*; he will x lean upon the Lord, and ſay, *Is not the*

n *Deut.* 20. 19.
o *Ier.* 2. 35.
p *Verſ.* 23.
q *Ier.* 5. 2.
r 2 *King.* 10. 16.
ſ *Amos* 4. 4. 5.
t *Mic.* 6. 7.
u *Ier.* 7. 9. 10.
x *Mic.* 3. 11

Lord with me? No evill can come upon me;
a *Ier.* 5. 12. neither a shall the plague come unto me, neither shall I see sword nor famine.

21 Finally, the Lord, to teach us how fast this sin cleaveth unto us, saith by his Prophet of the idolatrie of Iudah (his
b *Ier.* 17. 1. own professant people,) b that it was written with a pen of iron, and with the point of a Diamond graven upon the table of their heart; shewing that the inmost affections are most deeply and continually inffected with this vice, and addicted unto it; from which, no kind perswasion, no earnest dehortation, nor dreadfull threatning will turn them. For when Ierusalem had given themselvs to this ini-
c *Ier.* 35. 15 quity; the Lord sent unto them c all his servants the Prophets, rising up early and sending them, saying; return now every man from his evill way, and amend your works, and goe not after other gods to serv them, and yee shall dwell in the land which I haue given unto you and to your
d *Ier.* 44. 4, fathers; d oh doe not this abominable 5. thing that I hate: but they would not hear, nor incline their ear, to turn from their wickednesse, and to burn no more incense unto other Gods. And now are

wee

we come to the laſt demonſtration, how hardly this ſinne is left, when once men haue taſted the bitter ſweetneſſe of the ſame. Which may be ſeen by the wilfull and ſtiffe perſiſting herein, notwithſtanding all judgments threatned, all puniſhments inflicted therfore. And hereof let Iſrael be our pattern.

22 After that they had forſaken the Lord, to follow their idols, he (to reclaim them from the iniquity) denounced, and brought upon them many heavie judgements. King *Ieroboam* ſon of *Nebat*, the author of ſin to the people, was e rebuked by a Prophet, heard the deſtruction of his religion threatned; felt his own arm miraculouſly withered and recured; ſaw the altar rent before his eyes: yet could hee not perceiv the impietie of his treſpaſſe. He had again another f Prophets reproof, heard the horrible ruin of his houſe menaced, that his poſterity ſhould be ſwept away as dung, and eaten of dogs and fowls of the aier; and by the death of his ſon *Abijah*, was deterred, if it mought haue been, from proceeding in his idolatry: but all this prevailed nothing. He loſt in one battell that he fought with Iu-

e 1 *King.* 1 1, &c.

f 1 *King.* 1 1, &c.

2 Chron. 13.17. dah, fiue hundred thousand choſen men; and ſome of his cities; and yet had no heart to return unto the Lord; till he
h verſ. 20. was h plagued of God and died. And the yere after, *Nadab* his ſon walking in
i 1 Kin. 15 25.-28.29 his fathers ſin, i was murdered, and all *Ieroboams* houſe, (none left aliue) deſtroyed, according to the word of the Lord.

23 *Baaſha*, whoſe hands had executed Gods wrath on *Ieroboams* houſe, yet had no grace to forſake his ſinne; no not though he were threatned for it by a Pro-
k 1 King. 16.1,---4. phet, k to haue like vengeance brought upon his own poſterity; but continued in that Idolatrie to his dying day; and *Elah* his ſon, in the ſecond year of his reign, felt the reward of his fathers ſins,
l 1 King. 16.8,---13. and of his own, l was kild by a conſpiracie, and all that family rooted out, none left unto *Baaſha*, either of his kinsfolks, or his friends. Neither yet would *Zimri*, who rooted out *Baſhaes* houſe be warned himſelfe, but walked
m 1 King. 16.15.18. 19. ſtill in *Ieroboams* ſin, wherfore m reigning but ſeven daies, God haſtened wrath upon his head, and he burned himſelfe in his diſtreſſe.

24 All

24 All this notwithstanding the people of Israel, and Kings that succeeded, left not *Ieroboams* sinns, but added moe unto them, and did worse then he. And although wrath was encreased upon the Nation, n by sword and by famine, that women o did eat their own children for hunger, and the Prophets did p weep to think of the plagues before they came upon them: yet could they not bee perswaded to leav their idolatrie. The Lord gaue them cleanneſſe of teeth, and scarseneſs of bread in all their cities, q yet turned they not unto him. Hee with-held rain from them, and made them wander about to seek water to drink; r yet turned they not unto the Lord. He smote them with blasting and mel-dew, and kanker worms did consume their fruits; s yet turned they not unto the Lord. Pestilence he sent among them after the manner of Ægipt, and killed their yong men with the sword; t yet turned they not unto the Lord. Hee overthrew them, as God overthrew Sodom and Gomorrah, and they were as a firebrand pluckt out of the burning; u yet turned they not unto the Lord.

n 2 *King.* 6 24.25.
o *Ver.* 28.29
p 2 *King.* 8. 11.12.
q *Amos* 4. 6.
r *Vers.* 8.
s *Vers.* 9.
t *Vers.* 10.
u *Vers.* 11.

And

a 2 *King.* 17 13. 14, *&c.* And though the Lord ateſtified unto them by all the Prophets, and by all the Seers, ſaying; Turn from your evill waies, and keep my commandements: yet would they not hear, but followed vanity, and became vain in their idolatry, till the land did ſpue them out, as it had ſpued out the Heathens that dwelt before them, & they

b *ver.* 23. 24 were b ſpoyled by the Aſſirians, and caried captives among the Heathens, and Hethens came and dwelt in their ſted.

25 In like manner fared it with the Kingdom of Iudah; many plagues did they feel for their idol ſervice, and many moe were threatned: yet would they not turn from this iniquity. Preſently upon

c 2 *Chron.* 12. 1. 2, *&c.* *Rehoboams* apoſtaſie c they were ſet upon by the King of Ægypt, their ſtrong cities taken; the treaſures of the Lords houſe, and of the Kings, were loſt; and the men

d *verſ.* 8. themſelvs made d ſervants to *Shiſhak*.

27 The idolatrous Kings after, augmented ſin and wrath, but could not be brought to amendment. *Jehoram* loſt

e 2 *Chron.* 21. 8. e Ædom; had his houſe and children robbed and carried away f by the Philiſtims

f *ver.* 16, 17 and Arabians, and himſelf after two years

g *verſ.* 19. ſore ſickneſſe, g had his guts fall out, and

ſo

so died. *Amaziah* was h taken by the King of Israel, the wall of Ierusalem was broken, and the temple robbed. *Achaz* was sold into the hands of i the Kings of Aram & of Israel; and six score thousand valiant men of Iudah were killed in one day; (k becauſe they had forsaken the Lord God of their fathers,) and two hundred thousand taken prisoners; besides l other miseries that came upon the Countrie. But these and other plagues many which God laid upon them, till m the whole head was sick, and the whole heart heavie, from the sole of the foot unto the head, there was nothing whole therin, but wounds and swelling and putrified sores; the land wasted, the cities burnt with fire, and the daughter Sion remained like a cottage in a vineyard: yet the more they were smitten, n the more they fell away; all labour was spent in vain upon them, the o bellows were burnt, the lead consumed in the fire, the founder melted in vain, they were called reprobate silver, becauſe the Lord had rejected thē. For though he threatned p to make Ierusalem a heap, and a den of Dragons, and to make the cities of Iudah waſt without

h 2 *King* 14.13.14. &c.
i 2 *Chron.* 28.5.
k *verſ.* 6.
l *verſ.* 17. 18.19.
m *Isa.* 1.5 6.7.
n *verſ.* 5.
o *Ier.* 6.29 30.
p *Ier.* 9.11

an inhabitant, and ſent unto them ſaying,
Ier.18.11 a Behold I prepare a plague for you, and purpoſe a thing againſt you, turn you therefore every one from his evill way;
verſ.12. b yet they ſaid deſperately, ſurely we will walk after our own imaginations, and do every man after the ſpeculation of his wicked heart.

27 Moreover, when God had brought upon them the deſolation threatned, that
2 Chr.36 c Ieruſalem was broken up by the Babylonians, the temple burned, the people killed, and the reſt caried priſoners into Babel; ſome poore men onely
2 King. d left to till the land; yet that remnant
25.12. afterward fled e into Ægypt, both ſmall
Ier.43.5 and great; and there committed idolatry
.7. again with f the works of their hands,
Ier.44.8. burning incenſe unto other Gods in the land of Ægipt, that they might bring deſtruction unto themſelvs, and be a curſe, and a reproach among all Nations of the earth.

28 Behold in this mirrour (whoſoever thou art that readeſt,) the readines of all fleſh to fall away from God; the pleaſure that men take in their own vain inven-
tions; and the difficultie to draw them
from

from following after Satan. Behold the madneſſe, and blindnes, and aſtoniſhment of heart wherewith they are ſtricken that be given to idolatry; and how this gangrene did ſpread the whole body over, in the Church of Iſrael; whoſe hiſtorie is left written for example and warning to us, who all are ſubject to fall into like ſin, are lyable to like plagues, and of like obſtinacy in evill. For though God haue ſcourged Chriſtendom with *fire*, & *ſmoke*, and *brimſtone*, g out of the horſes mouthes and horſmen, conducted by the Angels of deſtruction: yet the remnant of men not killed by theſe plagues, h haue not repented of the works of their hands, that they ſhould not worſhip divils, and idols of gold and ſilver, and of braſſe, and of ſtone, and of wood, which neither can ſee, neither hear, nor goe; men i haue blaſphemed the God of heaven, for their paines and for their ſores, and repented not of their works. All k the world wondreth and followeth the beaſt, admireth the glory and magnificence of the l whore, and without Gods ſpeciall grace, none can keep himſelfe from her, for ſhe ſitteth m in the high places of the citie,

g Rev. 9. 17, &c.

h verſ. 20.

i Rev. 16. 11.

k Rev. 13. 3.

l Rev. 17.

m Prov. 9. 14, 15.

citie, calling them that passe by the way;
a *Prov.* 5. 3. and her lips a drop the honey comb liquor, and her mouth is softer then oile; though her end be bitter as wormwood, & sharp as a two-edged sword. She taketh
b *Ezek.* 16. 17. 18. her b fair jewels of Gods gold and silver, the holy Scripture and treasures therein; and with them she maketh her images and heresies; and covereth them with broydered garments, as wrought by Gods own spirit; and setteth his oil and perfume be-
c *Ezek.* 23. 40. 41. fore them. She c washeth her self, as if she were clean from all iniquity; and painteth her eyes, as if she had the very visage of true faith; and decketh her with ornaments, as wanting no gifts of knowledg, or utterance, or other furniture of the spirit; and she sitteth upon a costly bed, as being seated and constituted in the best perfection. Her table is furnisht with Gods incense and oil; for the word, prayers, sacraments, are the diet of devotion
d *vers.* 42. wherewith she feedeth her lovers; and a voyce of a multitude being at ease, is with her; for many fools follow her, because of her worldly prosperity, she allureth and intertaineth all comers. Thus with
e *Pro.* 7. 21. e her great craft she causeth men to yeeld,

and

and felleth down many wounded; f great is the number of all that are killed by her; for her heart is g nets and ſnares, and her hands bands; he that is good before God ſhall be delivered from her, but the ſinner ſhall be taken by her.

f *Verſ.* 26.

g *Eccleſ.* 7. 28.

Chap. III.

Of Jeroboams Idolatry that infected Iſrael; and of the pretenſes that he mought make for his ſin.

THat the allurements of this whore Idolatry, with her deceits and ſnares, may be further manifeſted, and people be warned to avoyd her deſtruction: I will yet proſecute this argument againſt her, to uncover her skirts and diſcloſe her iniquity; hunting her ſteps, as they are traced in the Scriptures, and left to be ſeen as a perpetuall type in Iſrael.

2 The common-wealth of Iſrael did never enjoy ſuch peace and happineſſe, as in the daies of *Salomon* ſon of *David*, who reigned fortie yeares. Him a the Lord loved (whereupon he was named *Jedidjah*;) and choſe b him from among many ſonns, to ſit upon the throne of the kingdom

a 2 *Sam.* 12. 24. 25.

b 1 *Chron.* 28. 5.

c *verſ.* 6. dom of the Lord over Iſrael, and c to build his houſe and courts, and to be his ſon, and he would be his father. He gaue

d 2 *Chron.* 1. 12. d unto him wiſedom and knowledg, and riches and treaſures and honour, ſo as there was no King like him before or af-

e 1 *King.* 11. 1, 4. ter. But *Solomon* e loved many ſtrange women, who withdrew him from the

f *verſ.* 5. loue of God, that he f followed the abominations and idolatries of the Heathen.

g *verſ.* 9. 10 Then God g was angry, becauſe he had turned his heart from him, who had appeared unto him twiſe, and given him a charge concerning this thing, that hee ſhould not follow other Gods, but hee kept not that which the Lord had com-

h *verſ.* 11. manded him. Therefore God h rent the Kingdom from him, and gaue it to his

i *ver.* 26. 29 ſervant i *Ieroboam* ſon of *Nebat*, a man of the tribe of Ephraim; with this certifi-

k *verſ.* 38. cation, that if k he would hearken to all that God commanded him, and walk in his waies, and doe the right in his eyes; he would be with him, and build him a ſure houſe, and giue Iſrael unto him. Now when *Solomon* was dead, all this

l 1 *Kin.* 12. came to paſſe; for *Rehoboam* his ſon, l loſt the moſt part of his realm, and ten Tribes

declined

declined after *Ieroboam*, and choſe him their King.

3 But he (though otherwiſe a man wiſe and politick,) wanting heavenly wiſedom, relyed not in faith on the promiſe of God, but went and conſulted with fleſh and bloud, how he mought confirm the Kingdom to himſelfe. And thinking [m] in his heart, that if the people should (as they were wont) goe up to Ieruſalem to worſhip God there; their hearts would turn from him to *Solomons* ſon, who reigned in that place, and ſo they would kill him. Being fraught with this fear, and void of faith; he thought to prevent theſe evils, by ſetting up a place of Gods publick worſhip, in his own dominions. And knowing that the people would not eaſily be drawn to a new religion, he retained a ſhew ſtill of the old; not altering any article of the faith, nor yet many of the externall rites; but as in Ieruſalem there was a Temple, and Altar, and other outward ſignes of Gods habitation with his Church; ſo would *Ieroboam* in Iſrael, make Temples, and Altars, and ſignes of Gods preſence, that his people mought ſerv him there.

[m] 1 *King.* 12.26,&c.

1 King. 12.28, &c. Then [n] made he two calues or oxen of gold, and set one at Bethel, another at Dan, with houses and altars, and other like furniture, and said to the people, [o] It is too much for you to goe up to Ierusalem, behold thy Gods (ô Israel,) which brought thee up out of the land of Ægypt.

verse. 28.

4 The changes and corruptions which he brought into Gods worship, were cheifly these. First of the place, which God had [p] choſen to be at Ierusalem: but *Ieroboam* would haue [q] at Dan and Bethel. Secondly, of the signes or testimonies of the divine presence; which at Ierusalem was by Gods own ordinance, [r] the ark of the covenant, with the glorious golden Cherubims whereon hee sate, and from which his voyce had been heard: but at Bethel and Dan, by *Ieroboams* device, [s] were bullocks or calues of gold. Thirdly, of the time; for the feast of Tabernacles appointed of God [t] to be kept the 15 day of the seventh month; *Ieroboam* put off untill [u] the 15 day of the eighth moneth. Fourthly, of the persons administring the holy things; which by Gods authority [x] were *Aarons* sonns, and their

o 2 Chro. 7. 6.

p 1 King. 12.29.

q Exod. 25, 10,--22. Num. 7.89 Psal. 80. 1.

r 1 King. 12.28.

s Lev. 23.34

t 1 King. 12.32.

u Num. 18 1.7. Deut. 10.8.

x

their brethren the Levits: but by *Ieroboams* diſpenſation, y were of other parts and loweſt of the people. Theſe things being ᶜ conſulted of; and agreed upon by the King and State, the people of Iſrael yeelded unto; and practiſed accordingly; ſhewing their prompt obedience and devotion in going, ᶻ becauſe of the one, even to *Dan*, a citie in the utmoſt part of all the land. Thus ſinned *Ieroboam*, & made Iſrael to ſin; and it ᶜᶜ turned to ſin unto his houſe, even to root it out and deſtroy it from the face of the earth.

y 1 *King.* 12.31.
ᶜ *verſ.* 31.
ᶻ *verſ.* 30.
ᶜᶜ 1 *King.* 13.34.

5 Againſt this innovation, there were ſome that preſently roſe up, refuſing to follow the religion of the King; eſpecially the Prieſts and Levites, (according to the charge they had ,ᶜ to teach *Iaakob* Gods judgements, and Iſrael his law,) ᶜᶜ reſiſted the ſuperſtition, and put the people in mind of their duty; which *Ieroboam* perceiving, ᶜ put them from their office, and ,ᶜ, droue them out of his realm. Some alſo there were of ,, all the Tribes of Iſrael, that hearkning to the wholeſome doctrine of their Miniſters, and following their good example, left their own Country; and reſorted to Ie-

,ᶜ, *Deut.* 33 10.
ᶜᶜ 2 *Chron.* 11.13.
ᶜ *verſ.* 14.
,ᶜ, 2 *Chron.* 13.9.
,, 2 *Chron.* 11.16.

rusalem, so strengthning the kingdom of Iudah. Thus was there a controversie among the people, about these (the Kings) ceremonies; some counting them novelties, and profane superstition; others (and they the many,) esteeming them laudable, and well-fitting their State. But the men of Iudah reproched them for this, as having [a] forsaken God, and made [b] them golden calues for Gods, and done many like abominations. The Lord also used other means to draw the King and people to repentance, by the admonition [c] of a Prophet, confirmed by miracle; by striking dead *Ieroboams* arm, and healing it again; and by [d] taking away his beloved son *Abijah*. These things, though they could not but trouble both King and people, yet could they not prevail to bring them to repentance; for *Ieroboam* had many things to say for himselfe, and much could he colour his new coyn'd religion, answering the objections that were made against them, by th's, or the like apologie.

a 2 *Chron.* 13.11.
b *vers.* 8.
c 1 *Kin.* 13 1.2, *&c.*
d 1 *King.* 14.

6 I See my course, (ô men of Israel,) to be much suspected, if not wholly misliked of many; some thinking my cere-

ceremonies to ſavour too rankly of Heathen ſuperſtition; ſome charging me plainly with flat apoſtaſie and forſaking of God. But how far off I am from all ſuch impiety (how ever it pleaſe men to miſtake my meaning, and pervert my actions) I hope to manifeſt unto all indifferent perſons. Chiefly ſith that I haue neither ſpoken nor done againſt any article of the ancient faith, nor changed any fundamentall ordinance of religion, given us by *Moſes*; but worſhip with reverence the God of my fathers, and loue him (as I am tanght) e with all my heart, and with all my ſoul, cleaving unto him alone who is my life, and the length of my daies. Other Gods of the nations I utterly abhor, with all their impure rites and ſervices; and if any ſhall now or hereafter decline to ſuch abomination, I truſt we ſhall ſhew f the zeal that we haue for the Lord our God, againſt all their impiety. The alteration that I haue made, is in matters of circumſtance, things meerly ceremoniall; whereof there is no expreſſe, certain or permanent law given us of God; and which are variable, as time, place, and perſon giue occaſion; and ſuch as good

e *Deut.* 6 4, 5, & 30. 20.

f 2 *Kin.* 10 16. 28. 29.

Kings haue changed before me; and haue been blameleſſe.

7 And firſt for the place where God is to be worſhipped, which many now would haue at Ieruſalem onely; I finde the practiſe of our Patriarch *Abraham*, and the fathers following, to be far otherwiſe. They ſacrificed to God, as occaſion was offered, in every place they came; in g Sheechem, and in this h Bethel; in the plain i of Mamre; and in k Beerſheba: ſo this ſuperſtition of tying God to one place was not hatched in their daies. After this, when our fathers came out of Ægypt, they l offered ſacrifices in the wilderneſſe, and being come into this land, in how ſundry places of it haue they ſerved God? At m Shilo the Tabernacle & Ark was many daies, and all Iſrael ſacrificed there. Again at n Kirjath-jearim the Ark had abiding twenty years, and there men ſought the Lord: and after that, in o other places many. But when *David* was King, he removed the Ark p to Ieruſalem; and the Tabernacle which *Moſes* had made, he left in a high place q at Gibeon: and thus were there two places of publick worſhip at one time; and *Salomon*

g *Gen.* 12. 7. 8.
h *Gen.* 35. 7
i *Gen.* 13. 18
k *Gen.* 26. 25.
l *Exo.* 24. 5
m 1 *Sam.* 1 3, *&c.*
n 1 *Sam.* 7. 1. 2.
o 1 *Sam.* 21 1. 6, *&c.*
p 2 *Sam.* 6, 12, *&c.*
q 1 *Chron.* 21. 29.

lomon ſacrificed r in them both. And ſhall we now grow ſo ſuperſtitious, as to binde God to any one place. Nay, this all is the Lords land, and his eyes are in every part of the ſame: and it is not ſo materiall where we doe worſhip, as whom we worſhip, and with what affection; for our God is neer in all times and places, to all that call upon him in truth.

r 1 King. 3.4. 15.

8 But it will be ſaid, that Ieruſalem is the place which God hath choſen; promiſing unto *Solomon* ſ to put his name in the Temple there for ever, and that his eyes and heart ſhould be there perpetually. I anſwer, the promiſe and covenant was conditionall, if Gods t ſtatutes and judgments were obſerved: for if they ſhould turn away, and u ſerue other Gods, God ſaid x he would caſt out of his ſight, that houſe which hee had hallowed for his name; and it ſhould be an aſtoniſhment & a hiſſing to all that paſſe thereby. And ſee we not how *Solomon* forfeited his bond? His wiues y turned his heart after other Gods: hee followed z *Aſhtereth*, and *Milcom*, *Chemoſh*, and *Molech*; and other abominations of the Gentiles, and aa built them high places: for which his wicked-

ſ 1 King. 9. 3.
t verſ. 4.
u verſ. 6.
x verſ. 7. 8.
y 1 King. 11. 4.
z verſ. 5.
aa verſ. 7.

neſſe God was angry, and hath rent his Kingdom from his ſon, and given it to me. Look to Gods place which was in *Shila*, [a] where he ſet his name at the beginning; and ſee what he did to it for the iniquity of Iſrael: even [b] ſo will the Lord doe to that houſe in Ieruſalem wherupon his name is called, wherin alſo they truſt. Example ſee in the rent of the Kingdom; for at the ſame time when promiſe was made to dwell in that houſe for ever, God promiſed [c] alſo to ſtabliſh that throne of *Solomons* for ever: howbeit already the throne is thrown down, and moſt of the Realm committed to me. As is the one, doubtleſſe ſo is the other; no ſanctity remaineth in the place ſo polluted with idolatry: the holineſſe is gone.

a 1 *Sam.* 4. *Pſal.* 78. 60 &c.
b *Ier.* 7. 12 14.
c 1 *King.* 9. 3. 1.

9 And now that this *Bethel* where I build a houſe to our God, is the place which he hath choſen to dwell therin; we may boldly ſay; for it is moſt renoumed, the chiefe and ſupereminent place in the land. They boaſt in Ieruſalem, how their Temple ſtandeth upon mount [d] *Morijah*, where [e] *Abraham* our father offered his ſon *Iſaak* (a type of the Meſſiah) for a ſacrifice to God: we alſo can glory, how

d 2 *Chr.* 3. 1
e *Gen.* 22. 2, &c.

Iaakob

Jaakob our Patriarch ſaw in this our place, a [f] ladder that reached from earth to heaven, by which the Angels of God went up and down; a type alſo doubtleſſe of our Meſſiah to come; by whom, as by a ladder we ſhall get up to heaven, whom [g] all the Angels of God ſhall worſhip when he commeth, and ſhall be ſeen to aſcend and deſcend upon him. Here God appeared to our father *Jaakob*, [h] promiſing him the land, and heyres to poſſeſſe it. He then acknowledged how [i] the Lord was in this reverend place, that it was no other but the *houſe of God*, & the very *gate of heaven*; & therupon gaue it a new name *Bethel*, *Gods houſe*; wheras at firſt it was [k] called *Luz*: yea *Jaakob* vowed that at his ſafe returne, the ſtone which here he had ſet up for a pillar, [l] ſhould be Gods houſe. And this his devotion was approved of God, who expreſly commanded him [m] to dwell in Bethel, and make him an Altar here; which hee performing, God graciouſly accepted, & appeared again with new promiſes in this place, whereupon the name was againe confirmed to be Gods houſe or [n] *Bethel*. Thus having ſo venerable antiquity on

f *Gen.* 28. 12.

g *Pſal.* 97. 7

h *Gen.* 28. 13. 14.

i *verſ.* 16. 17, &c.

k *verſ.* 19.

l *verſ.* 22.

m *Gen.* 35. 1, &c.

n *verſ.* 13. 14. 15.

our

our ſide; can any man doubt but it is more ſafe to worſhip here at Bethel, a place ſanctified of old, and ſo long continuing; then at Sion, of late ſo fouly polluted by *Solomons* groſſe idolatry.

10 And me thinks the remembrance of that late impiety, ſhould keep men from doting ſo on that place; for it is much to be feared *Rehoboam* will ſet up ere long his fathers religion, who followed ſtrange Gods; ſeeing hee walketh already in his evill way of oppreſſing the people, and o could not be brought to eaſe them at all of any taxe or burthen, wherwith his father loded them. As hee followeth his father in ſinning againſt the people, ſo is hee like to doe in ſinning againſt God. For loe the hie places which *Solomon* builded for Aſhteroth and Chemoſh and Milcom, the idols of the Heathen, p are left ſtanding ſtill, even before Ieruſalem, and on the right hand of the mount of corruption, and are like there to continue. Which wherfore is it, but for a ſnare to the people, that they may fall again to the former ſin?

o 1 *King.* 12. 3. 4. 13. 14.

p 2 *King.* 23. 13.

11 I now being King, doe hold it my duty to keep al my ſubjects from ſuch dan-

danger of idolatry; and to look that the true God be ſerved in my Kingdom, leſt men either grow prophane, or turn unto vanities. For to goe to Ieruſalem it may proue perilous; ſure it is q overmuch for the people that dwell a far off; and ſeemeth to me altogether unreaſonable. For may and ought not every Prince and people to ſerue God in their own countrey? Was there any before me, that mought not doe it; and am I more in bondage then all? Beſides, who knoweth not the grudge that *Rehoboam* hath againſt us, whom of late r he would haue warred with, if God had not ſtayed him? Why, hee counteth me and my people ſ rebels; and if he can get me within his dominion, he will ſurely cut off my head, and the heads of many moe. And doth God, (who t deſireth mercy rather then ſacrifice) require of men thus for to runn upon the ſwords point, and indanger their liues without cauſe, and onely for a circumſtance of place? I am not ſo weak of judgement, as to think it; neither will I be ſo unwiſe as to hearken to theſe Levites, who kindle the fire of contention among my ſubjects, and teach that we all muſt goe up

q 1 *King.* 12.28.

r 2 *Chr.* 11--4.

ſ 2 *Chron.* 13.6.

t *Hoſ.* 6.

to

to Ieruſalem, or elſe we may offer no ſacrifice to God. Beleev them that liſt; I haue otherwiſe learned the truth of the Law; and truſt we ſhall ſo ſerue the Lord at home, aswill pleaſe him well enough.

12 For the worſhip that here we perform unto God, is (for the ſubſtance) the ſame that himſelfe commanded by *Moſes*. Wee ſerue the ſame God [a] that brought us up out of the land of Ægipt: and this is [b] the firſt and the great commandment on which all other do depend; the keeping wherof, [c] hath the promiſe of reward. Wee offer the ſacrifices of beeues and ſheep, wee burn incenſe, pay firſt fruits and tithes of all we poſſeſſe; we obſerv all the ordinances that our fathers haue kept ſince the world began, and God hath confirmed in his written law for ever. Wee hold the main article of our *Meſſiah* to come, and of redemption from our ſinnes by him; by which faith our anceſtors haue pleaſed God: and unto this he leadeth us in his Law. In this faith offer we according to the Law, [d] bullocks for attonement and forgiueneſſe of our ſins; a ſhadow unto us of our Meſſiah, who ſhall be led as an oxe

1 *King.* 2.28.
Exod. 20.3.
Pſal. 81.8.10.
Lev. 4.4. 3.14.20

to

to the ſlaughter, and purge our iniquity by his own bloud. In teſtimony of this true & catholick faith, I haue made theſe bullocks [e] of gold (ſimilitudes of the greateſt ſacrifices,) as repreſentations of that our true ſacrifice, the promiſed Saviour whom we expect.

[e] 2 *King.* 12. 28.

13 If here it be ſaid, wee doe againſt God, in making theſe golden figures; becauſe he forbiddeth [f] graven images to be made: the anſwer is eaſie, Gods meaning is not to forbid all images ſimply, but onely idols that haue divine worſhip done unto them. Such as was that Calfe which our fathers [g] made in the wilderneſſe: for they [h] worſhipped the molten image it ſelf (not God by the image,) but made them [i] *Gods of gold*, which was againſt the expreſſe [k] words of the Law; yea, they were ſo groſſe, as they turned him [l] their glory, into the ſimilitude of a bullock that eateth graſſe; and [m] *forgat God* their Saviour, which had done great things in Ægipt for them. But God forbid, and farr be it from us (good people) that wee ſhould thus doe. Wee worſhip not the images of our bullocks here, any more then we worſhipped the images of the Cherubims,

[f] *Exod.* 2
[g] *Exod.* 3
[h] *Pſal.* 10 19.
[i] *Ex.* 32. 3
[k] *Ex.* 20. 2
[l] *Pſ.* 106. 2
[m] *verſ.* 21

rubims, and other reſemblances, in *Solomons* Temple: but we worſhip God, and him onely doe we ſerue, even [n] the God that brought us out of Ægypt, not any other.

[n] 1 *King.* 12.28.

14 Yet ſome are ſo hardly prejudiced againſt me, as they ſpare not to ſay, I [o] haue made you theſe golden calues for Gods, and think that I giue the honour to them, that is due to the eternall and bleſſed God himſelfe; becauſe (forſooth) I ſaid, [p] *Behold thy Gods ô Iſrael.* But were I ſo minded; I ſhould be indeed more brutiſh then a calfe my ſelfe. What, ſhould I deny the Creator of the world; the God of all our fathers; the wonders wrought for us in Ægypt, and other places; and turn to theſe images which are made with mens hands, and think them very Gods? Far be ſuch a groſſe conceit, from every true Iſraelite. Nay, if I ſhould haue attempted any ſuch thing, would you not haue ſtoned me? And as for my ſpeech in calling them *Gods*, who is there ſo ſimple that knows it not to be figuratiue, and very familiar to every mans eares? I am not the firſt, that thus hath ſpoken, our fathers before me uſed often ſuch phraſes.

[o] 2 *Chron.* 13.8.

[p] 1 *King.* 12. 28.

When

When the Angel of God appeared unto *Abraham*, he called the place q *Jehovah-jireh*, that is, *The Lord seeth*. *Jaakob* built an Altar, and called the place, r *The God of Bethel*: *Moses* himselfe made an Altar in the desert, & named it s *Jehovah Nissi*, that is, *The Lord my banner*. Yet none of us, I trow, doe think that they esteemed these places or altars, to be properly Gods. The Ark is called t *the glorie of Israel*; u the *strength of God*; the x *King of glorie*; and (what can be said more) *the* y *holy Lord God*. The Lamb is called, z the Lords *Passeover*; and many such like Sacramentall speeches, haue we and our ancestors been accustomed unto. What if I should call the pascall Lamb, our Messiah; because it is a type of him: or the Manna which our fathers did eat, and water which they drank out of the rock; the body and bloud of our Messiah: should I for this be suspected of Idolatry? My enemies mought be ashamed thus to cavil, and calumniate my honest actions, who haue made these visible signes, for to serv the true God by; and to be but as testimonies of his presence here.

q *Gen.* 22. 14.
r *Gen.* 35.7
s *Exod.* 17 15.
t 1 *Sam* 4. 21.
u *Ps.* 78.61
x *Ps.* 24.7.
y 1 *Sam.* 6.20.
z *Exod.* 12. 11.

15 And that this is lawfull, the Law it selfe

ſelfe will ſhew: which intendeth not the prohibition of all images, but the abuſe of them as idols; for ſo it is written,
a Ex.20.5. a *Thou ſhalt not bow down to them, nor ſerv them*; whereby God explaneth his mind, which is, that we ſhould make no graven images for *to worſhip them*; but to worſhip God by them, where is that forbidden? Nay the contrary is evident; for haue wee not worſhipped God in Ieruſalem, and other places, by images; What
b Ex.25. 18,&c. are the b golden winged *Cherubims* upon the Ark, but images, by which both we and our fathers haue honoured God. And if any obiect, that theſe were made by *Moſes* at Gods command; but none elſe may be made by any other: let him look into *Solomons* Temple builded but the
c 1 King.6 23,&c. other day, and there he ſhall find c two new Cherubims of great and high ſtature, whoſe wings reach from one end of the holy place to another; and beſides theſe,
d verſ. 29. all the d walls of the Temple are full of ſuch figures. Perhaps ſome will ſay, it is tolerable to haue the ſhape of Cherubims,
e Gen. 3.24 as being figures of e Angels; but any other forms, eſpecially of beaſts is utterly unlawfull. Well, however the Law forbid-

forbiddeth to make the likenes of f things in heaven, as of things in earth, and ſo the Angels may no more be pourtrahed then beaſts or birds: yet to take away ſcruple, I refer you to *Solomons* g twelv oxen, or bulls of braſſe, which bear up that molten ſea, which ſtandeth at the dore of the Temple for the Prieſts to waſh in: alſo to h the Lions, Bulls and Cherubims wrought upon the ten brazen baſes of the cauldrons, wherin the work of the burnt offerings i is waſhed and cleanſed every day. If *Solomon* in his Temple might make bulls of braſſe, is it a ſin for me to make ſuch of gold? Tuſh, theſe are but the cavils of theſe Puritan Prieſts and Levites, that of a ſtomack and refractary minde will not be conformable to my ceremonies; whom therefore I mean k to driue out of my country, that they trouble my people no more.

f *Exo.* 20.4

g 1 *King.* 7.25.

h 1 *King.* 7.29.

i 2 *Chron.* 4.6.

k 2 *Chron.* 13.9.

16 Yet will I doe my beſt, to ſatisfie them ere they goe, in whatſoever they can ſay againſt me. To proceed therfore to the *time*, (another circumſtance which they object, for want of more weighty matter;) they think it much that I haue proroged the feaſt of Tabernacles, untill

1 King. 12. 32. Lev. 23. 39 the k 15 day of the 8 moneth; because it is appointed by *Moses* to be kept l the 15 day of the 7 moneth. Herein they still doe but strain out a gnat: for so the thing it selfe be observed, what skilleth it for the change of the moneth? The feasts were made for men, not men for the feasts; and if we keep them in any meet and commodious time, it pleaseth God well enough: which I will further shew by the Law it selfe. When our fathers came out of Ægypt, they kept by Gods commandment the Paschal feast upon m the 14 day of the first moneth; and this was enacted to be an ordinance n for ever. After, it fell out, when a Passeover o was kept in the wildernesse, that certain men p defiled by a dead man, could not keep it by reason of their uncleannesse, and came unto *Moses* to know what they should doe. He could not tell, q till hee had asked the Lord. Then God spake and said, r If any of you, or your posterity, be unclean, or in a journey, let him keep the Pascha in the 14 day of the second moneth. Behold here how God explaineth his own law, shewing that hee respecteth not the moneth, as though there were any holi-

k Ex. 12. 6
l verſ. 24.
m Num. 9. 1--5.
n verſ. 6. 7.
o verſ. 8.
p verſ. 10, &c.

nesse

nesse in it; but if the feast were kept, though a moneth after, (upon just occasions) it should be acceptable: Forasmuch then as we haue so pregnant an example of occasion all changing the time, without any sin: me thinks these men are too too precise; that condemn me, who upon just occasion, and advice with others, haue deferred this feast, a moneth longer then ordinary.

17 It may be these men, make question of my authority, and think me not the lawfull supreme Governour, under God, of the Church; or that my primacy beares me not out to alter ceremonies or circumstances in religion: but this I can sufficiently clear. For I haue my kingly office from God the King of kings; ſ hee appointed me hereunto by his Prophet, and chose me t by his people. I am not inferiour to any Prince that hath been before me. What though I be not born of kingly bloud? neither was *David*. And what though *Solomon* and *Rehoboam* his son, were possessed of the crown before me? So was *Saul* and *Ishbosheth* his son possessed of it before king *David*. But God for *Sauls* sin, u gaue the king-

ſ 1 *King* 11.29, &
t 1 *King* 12,20.
u 1 *Sa* 12.28.

kingdom to *David* his ſervant, and no man doubteth of his lawfull title: ſo God
x 1 *King.* 11. 31. for *Solomons* ſin, x hath given this kingdom to me his ſervant; and my title is juſt. Neither goe I beyond my line; I am content with my ten Tribes, let *Rehoboam* haue the reſt. Now being your lawfull Prince, ô Iſrael, it lyeth me upon to ſee the Church ordered, as well as the Common-wealth; to make Lawes (not contrary to the lawes of God,) for the holy and peaceable government of you; to take heed you fall not to *Solomons* idolatry, or follow other Gods. Things ſubſtantiall and fundamentall; I will in no wiſe change: circumſtances of things, and ceremonies I may freely change, for they are not permanent or perpetuall.

18. And herein I can aſſure my ſelfe and others, by example of DAVID the
y 1 *King.* 11. 34. 38. beloved of GOD, y commended to me for his holy walking and upright adminiſtration. He ordred many things in the ſervice of God, otherwiſe then he had expreſſe warrant for, in the written Law.
z 1 *Chron.* 13. & 15. He removed the Ark, z from Kirjathjearim to Ieruſalem. He appointed a 1 *Chr.* 16 5, &c. inſtruments of muſick, cimbals, and vials,

and

and harps, &c. wherof there is no mention in *Moses* Law. He [b] distributed the Levites into their orders and offices, making some singers, some porters, some assistants to the Priests: yea, and [c] the sacrifices hee set in 24 classes or courses; and where shall we find these things warranted in the Law? If *David* then our worthy Predecessor, did thus order the Church, and alter the ceremonies, by his regall authority: may not I, which haue equall power in my dominions doe the like? And *Solomon* his son, before he fell from the true God to idols, did many things otherwise then is written in *Moses*; and God did allow them. In his famous Temple he had [d] ten golden candlesticks, and ten tables; whereas God, by *Moses*, ordained of each [e] but one. In sted of one laver that *Moses* made to wash in, *Solomon* made [f] ten cauldrons; besides that other vessel, which for the hugeness of it, is called [g] a sea: with many other differences, which who so compareth his works with *Moses* writings may easily perceiv. These Priests of *Levi* are much to bee pittied, that urge so the letter of the Law, which I think they understand not. They

[b] 1 *Chron.* 23. & 25.
[c] 1 *Chr.* 24.
[d] 2 *Chron.* 4. 7. 8.
[e] *Ex.* 26. 35.
[f] 2 *Chr.* 4. 6.
[g] *vers.* 2.

Deut. 4. 2 say it is written, h *Yee shall put nothing to the word that I command you, nor take ought therefrom*; but they minde not how this intendeth matters of faith, and doctrines fundamentall, which I willingly grant may in no wise be corrupted: but ceremonies are variable, and circumstances may be changed upon every just occasion, as before I haue proued, and the practise of my godly predecessours doth approue. Accordingly mean I to retain my liberty, and maintain my prerogatiue royall.

19 It resteth to be scanned how we shal doe for Ministers, if the Priests of *Levi* be put away. And for this I i am reproched as violating the Law; wheras necessity constraineth me to take other order. I know that *Aarons* sonnes are appointed by Law to doe the Priests office: but the power is in the Church, of whom they had their authority; and mought still administer if they were not so scrupulous. It is then their own fault that they are deposed, and be it upon them: for wee will serv God as did our fathers, before these Aaronites injoyed the Priesthood. I finde that of old, the Patriarchs k *Abraham*, *Isaak*

i 2 Chron. 13. 9.

k Gen. 12. 8 & 13. 4. 18 &c.

Isaak and *Jaakob*, offered sacrifices themselues, even then when *Melchisedek* the l Priest of the most high God lived in the land. I finde again how *Moses* did send m yong men of the children of Israel to offer burnt offrings and peace offrings to the Lord. How ever therefore for order sake, this work was committed to the sonns of *Aaron*, yet hold I it not to be of necessity to salvation, or of the essence and being of a true sacrifice, that an Aaronite must offer it. But seeing all the Lords people are holy, yea, a n *kingdom of Priests*, as the Lord calleth them in his Law: they may (no doubt) being duely sanctified and consecrate thereto, offer acceptable sacrifices unto God. And hereof will I haue care, that none shall administer o but such as are consecrate; but I will not debar p any, be he of what Tribe soever, if he be fit otherwise. As for these refractarie Ministers, the Levites, I will revenge me of them, for they are the troublers of the State, the boutefeus that set on fire all the country. For loe, how many people q of all the Tribes of Israel, are ready to leaue the land, and run to *Rehoboam* in Ierusalem. These men are the

l *Gen.* 14. 18. 19.
m *Ex.* 24.
n *Ex.* 19.
o 1 *King.* 12. 31.
p 1 *King.* 13. 33.
q 2 *Chron.* 11. 16. 17.

cause of all this stur, and faction: their doctrine impeacheth my supremacy, and disturbeth the peace of the Church.

1 Kin. 27 Wherfore as *Solomon* r cast out *Abiathar* from being Priest unto the Lord, because his hand was with *Adonijah*: I also by like

2 Chron. 1. 14. right, s will cast out these Priests of *Levi*, whose hands are with my enemy *Rehoboam*. So rest and peace shall be unto my selfe, and to my people.

20 Yet a few words more of the events that are happened; which in their simplicity many doe mistake and abuse

1 King. 3. 1. against me. The Prophet t that came out of Iudah to Bethel, and gaue there a sign; made some for to think, I had sinned in deed. My selfe, I confesse, was somewhat

t vers. 4. moved when I felt u my arm withered; but seriously weighing things after, as they were, I stayed my thoughts. For first, he came but as any false Prophet, (if God so permit,) may come at all times; I mean, with sign and wonder, but without word of truth, to convince the con-

s vers. 2. science. He x cryed against the altar: but shewed no law of the Lord to condemn it. He threatned destruction; but who knows when the day shall come; for no

time

time was set down; that men may be held with continuall expectation. I find in the Law, that a y Prophet may arise, giving a sign or wonder, which shal come to passe: and yet his doctrine may be abominable, and God thereby z proveth the hearts of his people. The inchanters of Ægypt a could also doe miracles even like unto *Moses*: yet were they no Ministers of the Lord. What then though this falser had power to doe great things, and thereupon was hired by the King of Iudah to come preach against me, and seduce my people; no wise man will rest on counterfeit miracles, but will settle his heart on the Law of God; which that Prophet could not convince me with all (for then I had yeelded,) but sought to get credit by abusing that power, which God did permit him to haue for my tryall. The abuse of Gods name cannot goe long unpunished, for it is a great sin: neither scaped this Prophet due vengeance for his crime; but as he went homeward, he was slain b by a Lyon. Well worthy end, for such as dissemble the message of the most High. How ever therefore some think of this matter, I am not perswaded

y *Deut.* 13 1.2, &c.

z *Deut.* 4.

a *Exod.* 7. 11.12.

b 1 *King.* 13.24.

hee

hee was a man of God, that came to so fearfull a death.

c 1 Kin. 14 21 But the death c of mine own son *Abijah*, sate neerer me, and made me look narrowly into mine actions, till I found indeed whereof to resolue. I sent

d vers. 2. mine own wife d to *Ahijah* the Prophet for counsell about him: but the cholerik

e vers. 6. old man e would not suffer her to speak, but breaking out into heat and menaces, gaue her an answer before she asked. It is easie to see his partiall affection; hee leaneth towards Iudah, and speaketh with bitternesse against me, that never did him hurt. And were it indeed that I had offended; my fault mought bee shewed me in loue and meekenesse: which would better beseem the Prophets of God, then this their distempered carriage. And what was the cause, why he did so threaten me? even the common calumnie that the Iews

f vers. 9. doe giue out, for he said, f *I had made me other Gods*: but how false this is I haue shewed before; and it became not his gray head to beleeu such reports, and condemn me unheard: I haue not forsaken the Lord my God, but the thing is mistaken

g vers. 4. by the g blinde Prophet, who discerneth

no

no better my actions, then hee can doe colours. My ſon is dead and gone, for his day was come: if he were cut off before the time, it was rather for his vice then for his vertue. The Prophet ſayd there was h *ſome goodneſſe found* in my ſon, towards the Lord God of Iſrael; and therefore he muſt die. But doth the Lord uſe ſo to reward them that are good before him? It is ſaid in the Scripture of wicked men, that *they* i *ſhall not liue out halfe their daies*: yet now this yong mans death is brought as an argument to proue hee was godly. *Ahijah*, I perceiv, is too old to bee k a Seer any longer; elſe could he not haue been ſo much overſeen in this his new doctrine. Gods law l biddeth children to honour their parents, that their daies may be long in the land: but this my child had his daies ſhortned; doubtleſſe for diſobedience. My other ſonns m conſented to that which I did about religion; and they liue and proſper: he onely would be more preciſe then his brethren, and his honour is laid in the duſt. Thus ſee I in my houſe the proverb fulfilled, n *The feare of the Lord increaſeth the daies: but the yeares of the wicked ſhall be diminiſhed.* For which I la-

h *verſ.* 13.
i *Pſa.* 55.23
k 1 *Sam.* 9. 9.
l *Exod.* 20
m 1 *Chron.* 11.14.
n *Pro.* 10.

I lament, through fatherly affection, but am nothing moved to leav my religion; nay rather theſe judgements confirm me therein, for I ſee how they that ſpeak againſt it are cut off. Yea, God himſelfe hath been my Protectour, and with-held o by his Prophet, my enemies of Iudah from fighting againſt me. On him will I lean, and truſt in his name; being fully reſolved not to alter my courſe, but I and my people to continue as we are, until we lye down in peace.

o 2 *Chron.* 21.2.3.4.

CHAP. IIII.

A Conviction of Ieroboams impiety.

THeſe, and the like pretences many, *Ieroboam* could alledge for to juſtifie his cauſe; wherein was onely ſhew, but no weight of truth. Yet ſuch is mans corruption, as he will admit of any colour, rather then leav the ſinne that he affecteth: and being in high tranſgreſſion of the Law, will bear himſelfe upon the Law, as if it made for him in his iniquity. But as *David* prayed God, that hee would a not incline his heart to word of evill, to ſet himſelfe to

a *Pſal.* 14.4

pre-

pretend pretences (or forge excuses) in wickednesse, with men that work iniquity: so need we all continually to aske of God this grace; for as of *Adam* wee haue learned to sinne, so also for to hide and cloke our sinne, and cover our nakednesse, though it bee but with figleaues. That may be seen in *Ieroboam* here.

2 For he not having faith in God, nor resting on his promise, (who would bee b with him, and build him a sure house as had builded for *David*, if he did that which was right in his eyes:) gaue himselfe to policie, and followed the wisedom of this world, (which is c foolishnesse with God;) whereby he fell into vanity, altered and innovated the ordinances of religion, to the ruin of his house and of his people.

b 1 King. 11.38.

c 1 Cor. 3. 19.

3 The plea how he retained the grounds of true religion, and varied but in ceremonies; came out of Satans schoole, where Gods commands are wont to bee extenuate. The Lord required of his people, intire obedience d to all and every of his ordinances, among which nothing was to be neglected, nothing

d Deut. 27 26.

to

to be counted light or little: for who so
e Mat. 5. 19 breaketh e one of the least of his precepts
and teacheth men so, he shall be called the
least in the Kingdom of heaven. The
lightest matters in mans account, and cir-
cumstances that he presumes to violate;
haue in Gods administration procured
heavy doom. As, for the *place* of publick
worship, it was enacted, that whosoever
brought not his sacrifice to the dore of
the Tabernacle of the Congregation, but
f Lev. 17. 3. 4. offred it other where, f bloud should be
imputed to that man, & he should be cut
off from among his people; yea such ob-
lations were esteemed of God, as offered
g vers. 7. g unto Divils. Likewise for the *time*;
h Num. 9. 10. though the Lord h dispensed with the un-
clean and travellers, for keeping the
Passeover: yet if any were clean and not
in journy, and neglected to keep the feast
in the 14 of the first moneth; that person
i vers. 13. was i to be cut off from among his peo-
ple, because he brought not the offering
of the Lord in his due season. And for
the *persons* that should administer before
God; if any that was not a Levite, and
of *Aarons* line, did minister at the altar;
k Num. 18. 3. 7. k he was to be slain. Therefore *Korah*
(though

(though a principall Levite) was killed of God, and all that took his part: for presuming to doe the Priests office, whereunto he was not called. Such was the severity of God against the sinns, that *Jeroboam* and his followers, haue made so light of. l *Num.* 16. 9. 10.--32. 35.

4 *Nadab* and *Abihu* the sons of *Aaron*, being newly entred into the Priests office, (wherto a many particular observances were annexed,) failed but in one point, taking strange or common fire to burn incense, in sted of hallowed fire from the Altar; and behold m a fire went out from the Lord, and devoured them. When the Ark of God was in transporting to Ierusalem, upon a cart, and the oxen shaking it, endangered the overthrow thereof: *Uzzah* a Levite that guided the cart, of a good intent to help the Ark, put forth his hand to hold it; n but the wrath of the Lord was kindled against him, and hee smote him that hee died there, because he laid his hand upon the Ark, which was not lawfull for him to doe; God having charged the Levites, o not to touch the holy things, lest they died. The men of Bethshemesh, (a citie m *Lev.* 10. 1. 2. n 1 *Chron.* 13. 7. 10. o *Num.* 4. 5.--15.

of

p Ios. 21. 4. 16. of p the Priests) when the Ark of God came home unto them out of the Philistims land, because they looked into the Ark, (which by the Law q they mought not doe;) the Lord r slew of the people of that citie, fiftie thousand men & three score and ten. So gealous hath God been for the transgression of every rite and circumstance of his Law: that all mought learn to dread him, and haue care of his commandements. Here was no place found for those distinctions of mortall sinnes and veniall; fundamentall and accidentall, and other like quirks which the Serpent and his Seed haue invented, to beguile mans heart. The soule that s sinneth shall die: and sin is every t transgression of the Law; the person that doth any sin with a high hand, u blasphemeth the Lord, & must be cut off from among his people; for x cursed is every man that continueth not in all things which are written in the book of the Law to doe them; and y all the people must say, Amen.

q Num. 4. 20.
r 1 Sam. 6. 19.
s Ezek. 18. 20.
t 1 Ioh. 3. 4
u Num. 15 30.
x Gal. 3. 10
y Deut. 27. 26.

5 The innovation then which *Ieroboam* brought in by his Kingly power, what colours soever could be set upon it, was loathsome idolatry. His assembling of

Israel

Israel unto Dan and Bethel, was a double sin: a departure from God, and a schism from his people. From God they departed, by leaving Sion [a] where hee loved to dwell, and which should be his rest for ever. There was his [b] face and presence, there was his [c] name; there was his [d] heart and eyes perpetually. There [e] was the holy and most holy sanctuary, with the Ark [f] of Gods strength, the Tables of the Testament; the memorials of ancient benefits, the tokens of his loue and mercy, and mysterie of salvation; in the pot of Manna; the rod of *Aaron*; the book of the Law; the Mercy-seat; the glorious Cherubims, and other [g] like resemblances of heavenly things, not made by wit of man, [h] by direction and pattern from God himselfe. So the leaving of these, was the leaving of God: wherefore Israel now, is said for to be [i] without the true God. *Ieroboams* calues, made to worship God by, were teachers of lies: being called [k] *Gods*, as resembling his presence, who was not there; and signifying his favour, which [l] was farr away: as hallowing the place, where Satan had his throne; and sanctifying the worsh-

a *Psal.* 132. 13.14.
b *Ps.* 27.8.
c *Deu.* 12.5
d 1 *Kin.* 9 3
e 1 *King.* 8
f 2 *Chron.* 6.41.
Heb. 9 4.5.
g *Heb.* 9.13
h 1 *Chron.* 28.19.
i 2 *Chron.* 15.3.
k 1 *King.* 12.28.
l *Hos.* 8.13.

pers, polluted by apoſtaſie. So *Ephraim*
Hoſ. 12. 1 was o fed with the wind, and followed
after the eaſt wind; for the golden Gods
2 *Chron.* which *Ieroboam* made them, were p *Di-*
11. 16. *vils* unto God, and ſo eſteemed of his
Saints.

6 The ſchiſm from their brethren, was
a breach of that brotherhood and unitie
in faith and loue, wherin God had ſet
the twelv Tribes of Iſrael, to grow up
q *Ezek.* 37. together as branches of q one tree, and
17. members of r one body; whoſe abiding
r *Eph.* 4. 4. together, was ſ both good and pleaſant;
ſ *Pſal.* 133 but the renting aſunder, was a with-draw-
t *Heb.* 10. ing t to perdition, becauſe Gods u ſoule
39. had no pleaſure in them, that forſook the
u *verſ.* 38. x mutuall gathering together of them-
x *verſ.* 25 ſelvs. As in the former, *Ieroboam* ſhewed
y *Eccleſ.* 10 y his fooliſhneſſe, not knowing the way
15. into the Citie of the Lord: ſo in this
later he added to his ſin, doing that which
z *Prov.* 6. the Lord did z abhor.
16. 19.

7 The pollution of the Temple, is but
a pretence: and the ſanctitie of Bethel, ra-
ther in conceit, then indeed and truth.
Solomons idolatry defiled himſelfe, and all
the partakers; but not the Temple, wher-
in it never came. Or if it had come there,

yet

yet mought it haue been purged, as [a] it was in daies following. Or if it had not been purged, yet could no other place be hallowed without [b] the word of God: For who could put his name there, and cause him there to dwell; but [c] himselfe? It was not *Solomons* sin, that gaue *Ieroboam* right to the Kingdom; but the [d] word of the Lord, in the mouth of the Prophet: neither was it the pollution of the Tẽple, (if defiled,) that could warrant the King to build him another; for God was to appoint both [e] place, and [f] person: and without his [g] word, nothing is lawfull in his seruice. So sanctity in *Bethel* there was none at all; but it was [h] *Bethaven* the house of iniquity. The holinesse which had been there of old, was onely by relation unto God that appeared, [i] and his Word which appointed an altar there; when his presence departed, and commandment ceased; it was as common as any other place. For this, God ordained an [k] Altar of earth to be made unto him, in the wilderneſſe, and all places where he should cause his name to be remembred; that at their departure it mought be defaced, not left for superstition.

a 2 *Chr.* 29. 15. 16, &c.
b 1 *Chron.* 17. 6.
1 *Tim.* 4. 5.
c *Deu.* 12.
d 1 *King.* 11. 29. 31.
e 1 *Chron.* 21. 18, &c. 22. 1.
f 1 *Chron.* 28. 2. 3. 6.
g *Ier.* 7. 3.
h *Hos.* 4. 15.
i *Gen.* 35.
k *Exod.* 20. 24.

8 *Ieroboams* ſupremacy in the Kingdom of Iſrael, could not bear him out in altering the ordinances of the ſervice of God. For he was a ſubject unto God, bound l to his fear, and to keep all the words of his Law, as another man. Heo that beats rule over men, muſt be juſt (ſaith m the Scripture,) and rule in the fear of God: his heart may n not bee lifted up aboue his brethren, nor he turn from the commandement to the right hand, or to the left. If he were in a ſtraight, and ſaw himſelfe in danger, hee ſhould ſeek counſell of God, and not of his own heart, (as *Saul* did of a Witch,) for the heart of man is deceitfull aboue all things; and it is a double evill, o to forſake the Lord, the fountain of living waters, and to dig himſelfe pits that can hold no water. If he would worſhip God, he ſhould ask of him how; for man is ignorant (if the Lord inform him not) what will pleaſe him. He left not to the diſcretion of *Moſes* or *Solomon*, (though wiſe and godly Governours,) any part or implement of the Tabernacle or Temple, or any of the ſervices in them uſed. To *Moſes* he told on the mountain, p the lawes and judgements

l *Deut.* 17. 19.
m 2 *Sam.* 23. 3.
n *Deut.* 17. 20.
o *Ier.* 2. 13.
p *Ex.* 20. 22, &c.

ments which Iſrael ſhould obſerv; hee ſhewed him a pattern of the Tabernacle and things therin, giving him this ſtreight charge, q *look that you make theſe things*, (even r *all things*,) *after their faſhion that was ſhewed thee in the mount*; and according to every point that the Lord had commanded, s ſo provided he the work to be made, diſpoſed of, and ordered, t *as the Lord had commanded Moſes.*

q *Ex.*25.40
r *Heb.*8.5.
s *Exod.* 39. 42.43.
t *Ex* 40.16

9 *David*, with the other Prophets that aſſiſted him in ordering the Eccleſiaſticall eſtate, and providing for the Temple; had their commandements alſo u by the hand of the Lord; and he gaue to *Solomon* his ſon, (when hee charged him to build the Temple) a x pattern of the porch and of the houſes, cloſets, galleries and chambers therof, (and the pattern of all that hee had by the ſpirit) and for the courſes of the Prieſts and Levites, and for all the worke for the ſervice of the houſe of the Lord, and for all the veſſels of miniſtration; the weight alſo of gold for the candleſticks, tables, and other inſtruments; y all by writing ſent unto him, by the hand of the Lord. Thus was there nothing left to their own will

19.21.23. 25.27.29. 32.
u 2 *Chron.* 29.25.
x 1 *Chron.* 28.11.12. 13, *&c.*
y *verſ.*19.

or wisedome: both matter and form of all things about Gods service, was set down by God himselfe. Yea and at first, when it was in *Davids* a hart to build him a house; he durst not attempt it, without b consent of the Prophet: and being forbidden of God, he desisted.

a 1 *Chron.* 28.2. *&c.*
b 1 *Chron.* 17.1, *&c.*

10 But *Jeroboam* would do things out of c his own heart; & that was his sin. He took d counsell, but it was of men, not of God, nor of his testimonies, which had been *Davids* e counsellors: therfore f shame did take Ephraim, and ashamed was Israel of his own counsell. He made g house of high places; but h spake the Lord any one word unto about this matter? Nay Israel, (as the Prophet i saith) forgat their Maker when they builded temples: therefore k their temples were destroyed. He appointed places for publick worship at Bethel and Dan; but did the Lord l chose them (as *Moses* saith) to put his name there, and there to dwell? Nay, they m provoked God with their high places, therefore their bloud was poured upon them: they n went with their sheep and with their bullocks to seek the Lord, but they found him not, he withdrew

c 1 *King.* 12.33.
d *vers.* 28.
e *Ps.* 119.24
f *Hos.* 10.6
g 1 *King.* 12.31.
h 1 *Chron.* 17.6.
i *Hos* 8.14
k *Amos* 7. 9.
l *Deu.* 12.5
m *Hos.* 12. 14.
n *Hos.* 5.6.

drew himſelfe from them. He made altars, o but they were unto ſin. He made pourtratures of bullocks; but gaue God him any pattern or precept, as hee gaue p unto *Solomon*? Wherfore their bullocks did q caſt them off; Gods anger was kindled againſt them. He made a feaſt; but in the moneth r which he had forged of his own heart: therfore God ſ hated and abhorred their feaſt daies, and would not ſmell in their ſolemn Aſſemblies; but turned their feaſts into mourning, and all their ſongs into lamentation. He ordained them Prieſts; but their t rods had never budded, neither had they u *Vrim* and *Thummim* in their breaſts. Himſelf x went up to the Altar to burn incenſe; but it was with y *Nadabs* fire. He offered ſacrifices to the God z that brought them up out of Ægypt; but God ſpake not to their fathers, when hee brought them out thence aa concerning burnt offrings or ſacrifices: but commanded them this, obey my voice and I will be your God, and ye ſhall be my people, and walk ye in all the waies which I haue commanded you, that it may be well with you. This God, did *Ieroboam* bb caſt behind his back; there-

o *Hoſ.* 8.11.
p 1 *Chron.* 28.18.
q *Hoſ.* 8.5.
r 1 *King.* 12.33.
ſ *Amos* 5. 21, & 8.10.
t *Num.* 17. 8.
u *Deu.* 33.8.
x 1 *King.* 13.1.
y *Leu.* 10.1.
z 1 *King.* 12.28.
aa *Ier.* 7.22. 23.
bb 1 *King.* 14.9.10.

fore evill came upon his houſe. He pretended eaſe to the people, that they ſhould not goe ſo a far as to Ieruſalem; but they went b even to Dan, a citie c remote, in the furtheſt part of the land. So turned they their backs upon the d *holy Citie*, where the Tabernacle e of God, and his dwelling was; and ſought to the poſſeſſion of the f, handmaids child, polluted of old by f publick idolatry therein erected, and long continued: whoſe Idol, *Ieroboam* now reneweth, doing g evill aboue all that were before him. Thus Ephraim h is become a harlot, Iſrael is defiled.

a 1 *King.* 12.28.
b *verſ* 30.
c *Iudg.* 18. 28.29.
d *Nehem.* 11.1.
e *Pſa.* 76.2
f, *Gen.* 36. 3.6.
f *Iudg.* 18. 30.31.
g 1 *King.* 14.9.
h *Hoſ.* 5.3.

11 And although God ſent his Prophets i with the word of power, to reproue *Ieroboams* iniquity; yet hardned he his hart as did *Pharaoh*: no threatning diſmayed him; no ſign or miracle drew him to repentance. But he ſcorned the Prophets, eluded Gods judgements, perverted his actions, and pleaſed himſelfe in his evill way, becauſe of his outward peace: not minding how oft times the righteous k are taken away from the evill to come, when wicked men are l kept vnto the day of deſtruction, and ſhall be brought

i 1 *King.* 13, & 14.
k *Eſay* 57.1
l *Iob.* 21. 30.

brought forth to the day of wrath. Yet could not this King be [m] eſtabliſhed by wickedneſſe; his idolatry was his overthrow; for as a harlot it [n] flattered him with words, and drew him to forget the • covenant of his God; ſo went he unto her [p] and returned not again, neither took hold of the waies of life; but [q] dying without inſtruction, and going aſtray through his great folly, when [r] the Lord plagued him and he was dead, *Nadab* his ſon was ſoon [ſ] kild in conſpiracy, and after him, [t] all *Ieroboams* houſe, the remnant whereof, [u] was ſwept away as doung, till all was gone; the [x] dogs eating him that dyed in the citie, and the fowls of the aier, him that dyed in the field: for the Lord had ſaid it.

m *Pro.* 12.3

n *Pro.* 2.16

o *verſ.* 17.

p *verſ* 19.

q *Pro.* 5.23

r 2 *Chron.* 13.20.

ſ 1 *King.* 15. 25.27.

t *verſ.* 29.

u 1 *King.* 14.10.

x *verſ.* 11.

CHAP. V.

Of the Idolatry of theſe times, far exceeding Ieroboams.

IT is the manner of men to bee more equall and indifferent judges of other times then of their own: the ſins & ſinners that are paſt and gone, we readily blame; but though the like or worſe be in

our

our daies, we haue not either skill to discern, or courage to condemn them. We
Math. 23. 30. can easily say, as did the Pharisees; a If we had been in the daies of our fathers, wee would not haue been partners with them in the bloud of the Prophets: and yet upon every occcasion we also are ready to
b verſ. 32. & 35. fulfil b the mesure of our fathers, walking in their sinnes, resisting, blaspheming, persecuting all that speak against us for so doing. Example hereof see in the Christian Church, after the idolatry and overthrow of Israel: for so far haue we been frō taking heed by their evils, as we haue added unto all their sins; and it was but a little which they then did, in respect of the huge masse of abominations that hath
c Rev. 18. 4 since been heaped up, even c unto heaven.

2 And first the frame and constitution of the Church, hath quite been changed from the pattern given of God, confirmed by Christs bloud, and erected by his Apostles in all Nations. For loe the man of sin hath joyned together many Parishes into one Diocese, and many Dioceses into a Provincional, and many Provincionall into one Nationall; and many nationall into one Oecumenical or Catho-

like

like Church; of which he himselfe will be the *most holy Father, the Bridegroome, Lord, Pastor, Rector, and Rock.* Of which Catholike society so combined, we finde no record in the holy Apostles Writ, where every Congregation of the Saints, is [d] shewed in every Citie to be compleat in it selfe, a Church and [e] body of Christ, furnished with his [f] power and [g] presence; every one under the guidance of [h] many Bishops; and not all under the government of one; joyned altogether [i] in brotherhood, through [k] faith, loue and obedience of the spirit, but not in one visible catholike Church, with a visible Head or Vicar, Lord, Papa, Patriarch or Archpastor; but onely Christ himselfe [l] walking among them, overseeing their waies and works, and approving or reprooving them.

3 This pseudocatholike Church, or false Ecclesiasticall Monarchy, is an idol or beast, bred in the bottomlesse pit, surpassing all the abominations that ever stood up in the land of the living; and had for the parent of it, the Dragon or Divill, [m] that old Serpent, who used his most utmost skil, cuning & craft, to beget and

d *See Epi*
stles to th
Churches i
Rome, Co
rinth, Ephe
sus, and th
rest.
e 1 *Cor.* 1
27.
f 1 *Cor.* 5
g *Matth.* 1
20.
h *Act.* 20
17. 28.
Phil. 1. 1.
Act. 14. 2
i 1 *Pet.* 5.
k *Eph.* 4.
Ioh. 17. 2
l *Rev.* 2. C
3. *chap.*
m *Rev.* 1

and bring forth this his fouleſt child. It had alſo of the graveſt and learnedſt Divines in their ages, to nourſe it with the milk of humane ſuperſtition; and the Princes of the earth to endow and adorn it, with the riches and jewels of all worldly glory: that when this *Iezebel* ſhewed her ſelfe on the ſtage of the world; ſhee made all men aſtonied at her majeſtie, enamoured the Nations with her beauty, bewitched them with her ſorceries, and made them drunken with the wine of her fornications. The forreſt of *Rome* was
1 *King.* 13. the high place, where this [n] *Miphleſeth*, or idol of horrour, ſhould haue her ſeat; for there grew many fair trees, whoſe
Hoſ. 4. 13. ſhadow [o] was good to burn incenſe under: and there before time had other beaſts been hatched and honoured, whoſe
Rev. 13. [p] image in this place muſt haue reverence ſtill.

4 And here the myſterie of iniquitie wrought contrary to *Ieroboams*, prevailed more, and continued longer: For he in policie to ſettle his Kingdom, ſchiſmed or rent the Church in twain; which God had
King. 12. conjoyned in one: but *Abaddon*, the king and patron of this our idol, will haue his

falſe

false Church resemble q the politie of Israel in monarchicall unity, to allure and gather all people hereunto. But as *Ieroboams* counsell was diveliſh to divide without God: ſo is *Romes* doctrine Satanean, to conjoyn without Christ. The Church then was confined r within one little land, whoſe assembly was annuall ſ in the earthly Ieruſalem, where the high Prieſt remained to reconcile them to God: but now the Church Catholick is diſpread t over all, Ieruſalem our mother u is aboue, and Christ our high Prieſt is x in the very heaven, there interceding for us unto God. And for any one Citie to be as Ieruſalem, the place of reſort for all Saints on earth: or for any Arch-prieſt, or Vicar of Christ, to be his vicegerent, and rule in his ſted: hee never appointed, neither entred it into his heart; but it is the excrements of the Popes wit, whereby in policy he would maintain the pomp and magnificence of his Diana; and in her, his own pontificality.

5. And that this Ladie might be made of y perfect beauty, her friends haue deviſed to paint her face with this vermilion, that the goddeſſe, *the* z CHRCH *abſolutely*

q *Bellar. de Rom. Pont. lib. 1, cap. 7*

r *Pſal. 76.*

ſ *Pſal. 122, & 132.*

t *Math. 28. 19.*

u *Gal. 4. 26*

x *Heb. 8. 1, 2, & 9. 24.*

y *Ezek. 27. 4.*

z *Bellar. de Eccl. milit. l. 3, c. 14.*

solutely cannot erre, either in things absolutely necessary, or in other things which she proposeth to be beleeved or done of us, whether they be found expresly in Scriptures, or not. Hereupon she trusting [a] in her own beauty, takes a pride and power, to [b] make Lawes Ecclesiasticall, to binde and constrain mens consciences; charging and obliging us, to [c] *beleev and trust her in all things.* So this Idol of indignation, (being crept into [d] Gods throne, to be *Judg* and *Law-giver,*) surmounteth far *Ieroboams* dumb calues, which had mouthes and spake not; for this image can speak, because she [e] hath a spirit; and exacteth worship of the inhabitants of the earth, that all should [f] adore her, as *mother, and mistresse of all the Churches*; receiv, beleev and obey her word, constitutions, canons, commandements, doctrines and decrees, without contradiction; because *the truth of the faith as touching us, relyeth upon the* [g] *Churches authority, and whatsoever the Church alloweth is true, whatsoever she disallowe[th], is false:* and her word, [h] *is not altogether mans word, that is to say subject to errour, but after a sort the Word of God.* Out of this smoky furnace, haue come the many

[a] Ezek 16 15.
[b] Bellar. de Rom. Pont. l. 4. c. 16.
[c] Rhe. Test. 1 Tim. 3. sect. 9.
[d] Esa. 33. 22 Lam. 4. 12.
[e] Rev. 13. 15.
[f] Conc. Trident. Sess. 22. c. 8.
[g] Bellar. de Eccles. milit. l. 3. c. 14.
[h] Bellar. de verb. Dei, l. 2. c. 10.

many hereſies and whooriſh doctrines of Free will, merit of works, limbus, purgatorie, pardons, indulgences, vowes, prayer to and for the dead, penance, pilgrimages, auricular confeſſion, and extreme unction, with ſundry other like; which by this Churches ſupreme authority, haue been concluded Catholike, Orthodox and Authenticall. Who ſeeth not now that *Ierobeams* Church, was but a Babe to this Beldam; for ſhe had no ſuch ſoveraignty over mens ſoules, taught no ſuch doctrines, neither made ſhe any decrees till *Ouri* was King (whoſe praiſe in the Scripture is this, that he did i worſe then all that were before him;) and he indeed made k ſtatutes which were obſerved in Iſrael; though nothing ſo many or ſo imperious as the miſtreſſe of Rome hath made.

i 1 *King.* 16.25.

k *Mic.* 6.16.

6 This l *Qeen* being thus ſet aloft on the high places of the earth, is far taller then the golden image m that *Nebuchadnezzar* ſet up in the plain of Dura; for her hand and ſcepter reacheth up unto heaven, where ſhe ruleth among the canonized Saints; and the very tail of her n beaſt whereon ſhe rideth, can draw down the

l *Rev.* 18.7.

m *Dan.* 3.1.

n *Rev.* 17. & 12.4.

ſtars

starrs unto the earth. This is the woman
Rev. 17.3 whom o *Iohn* saw in the wildernesse, arayed in purple and scarlet, and guilded with gold and precious stones and pearls, with a golden cup in her hand, full of the filthinesse of her fornication; even the p great
vers. 18. citie (*Rome*) then reigning over the Kings of the earth. From this *common mother*,
Concil. Trident. (as her q children doe entitle her,) came
sess. 18. all the bastard idols into the Christian
Rev. 17.1 world: for she being r *a Whore*, sitting up-
vers. 15. on many waters, that is, s peoples, multi-
Eze. 23.5 tudes, nations and tongues; she was t set on fire with her lovers the neighbour na-
vers. 17. tions; that u came to her into the bed of loue, and defiled her with their fornica-
vers. 44. tion; (for they went in unto her x as they
Psal. 106. goe to a common harlot;) and she y learned 36. their works, and served their idols, which will be her ruin.

Bellar. de 7 Of the Iews she hath received z one
Rom. Pont. high Priest, (not Iesus Christ the true
l. c. 9. High Priest entred into the heavens, but
Rev. 13. a supposed vicar of his, having "two
1. horns like the Lamb;) to be the chiefe Governour and Monarch Ecclesiasticall:
Durand. and he entreth, a once a year into the
tional. l. 6 most holy of the Popish Church, as the
75. other

other did into the most holy of the Iewish Tabernacle. From the glorious attire a of *Aaron* and his sons, as Ephod, Robes, Girdles, &c. she hath learned to deck her b Priests with copes, surplices, stoles, girdles, amices, albs, and other like ornaments. She imitateth their Ark, which had the Tables of the covenant; with c her ark or tabernacle the Pix, which hath the Sacrament of the Eucharist: their candlestick and seven burning lamps; with d her candles, torches, tapers: their e sprinkling water of purification; with her f holy water: and in many other particulars, of Temple, Altar, Oil, Laver, Fire, &c. g she followeth her footsteps, and Iudaizeth more then did the false Teachers in the h Apostles daies. Which things in Israel had their holy use and end, untill Christ came in the flesh: but since are dead and abolished, as i beggarly worldly rudiments; though this whore-mother of Rome reviveth them by her Art, and for her fleshly pleasure; whiles her self and her friends goe a whoring after these Iewish ceremonies.

a *Ex.* 28. 2.4.40.

b *Durand. l.3. c.*

c *Durand. l.1. c.2.*

d *Durand. l.1.c.1.*

e *Num.* 19, *&c.*

f *Durand. l.1,c.7.*

g *At the same Durand sheweth in that book.*

h *Galat.* 4. 9.10. *Col.*2.16.

i *Gal.* 4. 9. *Col.*2.20.

8 But she had not her fill, by defiling her self with Iews: therefore she sought

to take her pleasure of the Gentiles round about her, far and neer; and decked her bed with all their abominations. And first she fell in loue with Ægipt; where Israel of old committed fornication, and had
k Ezec. 23. 8 the k brests of her virginity bruised. For whereas the Ægiptians commingled the Kingdom and Priesthood, the Civill Magistracie, and the Ecclesiasticall Ministery in one person; and would haue all their
l Plato in Politic. Kings to be also Priests, as l Writers doe record: with this goodly invention, the whore of Rome is enamoured, and joyneth, or confoundeth the Magistracy and Ministery, Princedom and Priesthood, in the persons of her Popes, Cardinals, Bi-
m Gen. 49. 10. shops and other Church Princes. And
1 Chr. 5. 2. although God in the Law distinguished
n Num. 18 1, --- 7. the office of the King and Priest, constituting one in m the Tribe of Iudah, the
o 2 Chr. 27 16. 17. 18. 19. other n in Levi; so as one mought o not intermeddle with that which belonged to another: and Christ in the Gospel hath
p Mat. 20. 25. 26. Luk. 22. 25. 26. plainly p forbidden his Ministers to haue the authority or titles of pol tick Princes: yet pleadeth this Babylonish Queen, that
q Bellar. de Rom. Pont. l. 5. c. 9. it is not against Gods word q for one man to be a Prince Ecclesiasticall and Politicall

call together; and so she and her daughters practise to this day. In which point, she is more abominable and polluted now professing Christianity, then shee was of old when she professed Paganism; for the hethen Priests or Flamins in Rome, were not permitted to haue any Migistracie; because (as the r Philosopher by light of reason reasoneth,) it could not be, (the actions of these offices being so divers and different,) that one man should perform both at one time; but needs it must fall out, when both duties were to be done together, that one should be omitted; and so sometimes God not to be duly served, sometimes the Civill state should suffer damage.

r *Plutarch. Quest. Ro.*

9 Again this Romish Babylon doteth on the ordinances of Babel in Chaldea; for as there they s had images of silver and gold, wood and stone, to which t they bowed and worshipped; and which were representations of the Gods and Saints whom they adored, to weet of u *Bel* (which was x *Iupiter*,) and *Nebo*, and y *Succothbenoth*, and other the like: even so hath idolatrous Rome ordained to haue in her temples, z images of Christ, of

s *Ier.* 10. 3.--9.
t *Isa.* 44.15
u *Isa.* 46.1
x *Herodot. Clio.*
y 2 *King.* 17.30.
z *Concil. Trident. Sess.* 25.

the virgin *Mary*, and of other Saints, which idols must haue *their due honour and worship*, because the honour which is given to them, is referred to the prototypes whom they doe represent. And these abominations she [a] kisseth, as idolaters of old, were wont to [b] kisse the calues; lighteth Tapers before them, as the Babylonians did [c] candles before their images; censeth them, as the Heathen Romans were wont to doe [d] their statues; kneeleth, falleth down, and prayeth before them, saying [e] *Our Father*, &c. as idolaters of old, [f] said *to a tree thou art my father, and to a stone, thou hast begotten mee.* Teaching her children further, that *these* [g] *images are to be worshipped, not onely by accident or unproperly, but also by themselvs and properly; so as they doe terminate or end the worship, as they are considered in themselvs, and not onely as they bear the part of the examplar or person represented*: yea saying of an image, [h] *This is Christ*; as paynims said of theirs, [i] *Thou art my God.* But woe unto them ([k] from the Lord) that say to the wood awake; to the dumb stone, rise up. Herein this Catholike Church exceedeth the devotion of *Jeroboam*

Concil. Trid. ibid. Hos. 13. 2 *Baruch.* 8.

Cicero. Offic. l. 3.

Catechis. Conc. Trid. tract. de Orat. Tit. Quis orandus sit.

Jer. 2. 27.

Bellar. de imag. l. 2. c. 21.

Synod. Nicen. 11. *Act.* 4.

Isa. 44. 17

Hab. 2. 19

Ieroboam son of *Nebat*, who worshipped by the Calues, *l* the God which had brought them out of Ægypt, and not any other Saints, much lesse the images themselvs. Yea in this kind, she passeth sundry of the Heathens, and her own Predecessors; for *Lycurgus* the Lawgiver of Lacedæmonia, and institutor of many ceremonies; *m* ordained no images in his Religion; but forbad the forms of men, or other living creatures to be given to the Gods. *Apollonius* a Philosopher, *n* found fault with the foolish and absurd images in many places, and thought it more honourable if the Gods had no images at all. The Persians had *o* no images, for they thought it a madnesse to worship God by such. The Germans in their paynisme *p* held it unlawfull to paint their Gods on walls: or expresse them in any humane shape. And *Numa*, the King of the antique Romans *q* forbad them to think that the image of God, had the shape of a man, or form of other living creature. Yet Rome that now is, alloweth *r* the image of God the Father, in form of an old man; and of the Holy Ghost in form of a dove. Though the holy Prophet inveigh-

l 1 *King.* 12. 28.

m *Alexand. ab Alexandr.* l. 2. c. 22.

n *Philostr. de vita Apollon.* l. 6. c. 9.

o *Herod. Clio.*

p *Corn. Tacit. de mor. Germ.*

q *Plutarch. in Numa.*

r *Bellar. de imag. Sanct.* l. 2. c. 8.

s Isa. 40. 18 ing against this vanity; demandeth, s *To whom will ye liken God, or what similitude will ye set up unto him?* And though the learned Heathen by light of nature, ap-

t Varro in August. de civit. Dei, l. 4. c. 31. proved the practise of ancient Rome worshipping the Gods without any images almost two hundred yeares; and blamed those that first brought in images, as authors of errour, and causes of impiety: yet such is the loue of this whorish

u Hab. 2. 18 Church to these *teachers* u *of lies*, the counterfeits of God; as she adoreth thē, or the divill in them, to fulfill that which is writ-

x Rev. 9. 20 ten of her, that men would x not repent of the works of their hands, and of the worship of divils, and idols of gold and of silver, and of brasse and of stone, and of wood, which neither can see, neither hear nor goe.

10 In another point also, hath our Babylons zeal, surpassed *Ieroboams*, to weet, in her Clergie, and multitude of Church officers. For *Ieroboam* had none but sim-

y 1 Kin. 12. 31. ple y *Priests*, to say and doe the Divine service in his high places: But our *Iezebel* hath founded Priests and Arch-priests, Lord Bishops and Arch-bishops; Deans and Arch-deacons, Suffragans, Cardinals,

Patri-

Patriarchs, and Popes; Abbots, Friars, Monks, Seminaries, Iesuits, and a number moe Chemarims, her Ecclesiasticall senate, to guard her throne, to fight her battels, to retail her wares, and to satisfie by them her superstitious lust, which hath been euer insatiable, as was z the whores of Israel. And *Priapus* the Pope is a *bridegroom* of this spowse, and hath preeminence over all, to powr out his fornications upon her, by his doctrines, canons, rites, ceremonies, decrees and decretals: for he is b *head* of this Church, and *Prince* of the Priests, *Father and Doctor* of all Christians, and *Bishop vniuersall*: who c *when he teacheth the whole Church* in things pertaining to faith, *cannot err by any hap or chance*; and d *not onely in matters of faith, but in precepts of manners also, prescribed to the whole Church, he cannot err*: and his wife the catholick church e *hath alwaies beleeved, that he is a true Ecclesiastical Prince in the whole Church, who can of his own authority, without consent of the people or counsell of the Priests, make laws which binde the conscience, can iudg in causes ecclesiastical, as other iudges doe, and punish also* the disobedient. And his lawyers haue born men in hand, that

z *Ezek.* 16. 28. 29.

a *Bellar. de Pont. l. 2. c. 31.*

b *Bellar. de*

c *Bellar. de Pont. l. 4. c. 3.*

d *Ibid. c. 5.*

e *Ibid. c. 1.*

that this Pope may dispense against [f] the Law of God, and against [g] the law of nature; even with the Precepts of the old and new Testament; (*Summ. Angel. in dict. Pap.*) that his bare will must [h] bee holden for a law; and whatsoever he doth, no man may [i] say to him, why doe you this? And whosoever obeyeth not his precepts, [k] incurreth the sin of idolatry. Finally, to lift up their blasphemy to the highest, they honour him with this title, [l] *our Lord God the Pope.* And although this Romish Synagogue hath received some of her jolly Church Prelats, with their exorbitant power, by imitation of her Heathenish Predecessors *Romulus* and *Numa Pompilius*, [m] who made *Flamins*, *Archflamins*, and a *Pontifex Maximus* to sacrifice unto the Gods; and some of their ceremonies from other Infidels, as the shaving of Priests crowns, like [n] the Priests of *Isis* & *Scrapis* in Ægypt: yet neither, antique Rome, nor Ægipt, nor Babylon, nor any nation in the world, ever fouded such a pompous Hierarchie, such store and varity of Divines, Friers, Priests, Prelats, and religious persons, as this latter Babylon; whose clergie flyeth about like a cloud of Locusts,

16. q. 1. Quicunq. in gloss.
15. q. 6. Autorit. In gloss.
Extra de transc. episc. Quanto, in glossa.
Extra de concess. Preb. Proposuit. in gloss.
Dist. 81. Si qui sunt in gloss.
Cum inter in gloss.
Extr. Ioh. 22
in Livius. 1.
Hieron. in Ezek. 44 20.

Locuſts, to moleſt the world; and came o out from the deep of the bottomleſſe pit. o Rev. 9.

11 As be her deep Divines, ſo is her divine ſervice, aboue all that ever ſuperſtition hatched in any age. For as it is in p Babels language, an unknown tongue, ſo is it an idol wholly made (as the Scripture ſpeaketh) q according to her own underſtanding, and is all the work of the craftſmen, the Prelats and Popes, the lovers of this whore, who haue patched together in their ſeverall ages, the limms of this deformed monſter, the Maſſe and Canon thereof, (a r ſacrifice for the ſinns of the quick and the dead,) with the Letanie and Collects, Anthemes and Reſponds, hymnes and ſongs; ſome of the canonicall Scriptures, and ſome of apocryphall writings of men; and in this Leitourgie God and his Angels, and Apoſtles, and Martyrs, and Confeſſors, and he Saints, and ſhe Saints, (and ſome that had Satans ſanctitie,) are wrapt up together in a longſome ſtage-like worſhip, with organs and muſick to make them all merry; as s *Nebuchadnezar* with melodie celebrated the dedication of his golden p Gen. 11.

q Hoſ. 13.

r Concil. Trident. Seſſ. 22. c.

s Dan. 3.

golden image. Which porteſſe and Miſſal, theſe artizens haue framed, not by example of God in the Law, who preſcribed no ſuch leitourgie by *Moſes* or the Prophets; nor of Chriſt in the Goſpell; nor of *Ieroboam* and Iſrael of old, for they forged no ſuch idol; nor of the Turks at this day, who haue no ſuch written worſhip; nor of the Heathens of old, that I ever heard of: but it is their own device and forgerie, provoking God moſt high to jealouſie and wrath.

12 But aboue all theſe ſinns, and beyond all wickedneſs that ever was inuented in any age; this catholick mother (t woe woe unto her ſaith the Lord God) hath made her a God, not of gold and ſilver, but of a wafer cake, by a charm of u fiue Latin words: and this tranſubſtantiated idoll, ſhe falleth down before, and adoreth as her Maker; anathematizing and curſing all that ſhall deny this idol of indignation to be adored with x the higheſt degree of worſhip, which is proper to God himſelf; for it is her God, as ſhe ſingeth in her Roman miſſall,

y *Plagas ſicut Thomas non intueor:*
Deum tamen meum te confiteor.

Wounds

t *Ezek. 16. 23.*

u *Hoc eſt enim corpus meum.*

x *Cultu latriæ Concil. Trid. Seſſ. 13, can. 6.*

y *Rithmus S. Thomæ ad ſacr. Euchariſt.*

Wounds as Thomas did, I doe not see:
Yet doe I confesse thee my God to be.

And this breaden God, her children eat, even flesh, bloud and bones, (more vile then Canibals,) and devour their maker, (even z *their Lord and their God,*) in their own carnall conceit; vanishing in their vanity more then the Hethens, who thought a *none was* witlesse *as to believe, that that which he eateth is a God.*

z *Brist. Motiv.* 2

a *Cicer. nat. Deor. l.* 3.

13 And further to manifest her madnesse unto all men, this insatiable whore doteth on and adoreth the Divils own engin, the Crosse or Gibbet whereby he killed Christ the Saviour of the world. For the curse of the Law, b was to be done away by a cursed death upon a tree, on which, who so was hanged, c the curse of God was upon him. This death the innocent Lamb CHRIST IESVS suffred for our sakes at the hands of wicked sinners, *Pilate* and the Iewes, the children d of the divill; who used all exquisite tormets to make his death miserable, crowning him with thorns, peircing his hands, feet and side; with nails and spear; and hanging him on a tree, to do him die. And this tree, these thorns, nayls, yea other

b *Gal.* 3.

c *Deut.* 21. 23.

d *Iob.* 8.

counterfeits of them, are for killing of Christ, honoured of these Babylonians, with as good a ground and devotion, as the *Ophites*, or *Serpentaries*, are [c] said to honour the Serpent, the divils instrument for to bring man [f] to the knowledge of good and evill. And that all the world mought take notice that Rome is [g] the citie *where our Lord was crucified*, the Romanists doe proclaime, [h] that the crosse was *the Altar*, wheron the great sacrifice Christ was offered: wheras the Scripture teacheth that the bodies [i] of those beasts whose bloud was brought to make reconciliation in the holy place, were burnt without the host of Israel; (and not on the Altar, which stood [k] before the dore of the Tabernacle;) according to which figure, [l] Iesus also (that he mought sanctifie the people with his own bloud,) suffred without the gate of Ierusalem, which was a [l] reproch. Yet will these God-eaters, and crucifiers of our Lord, make the cursed crosse to be the [m] *altar most holy*, and so greater then Christ the sacrifice, as being that which sanctified him, for the [n] Altar sanctified the offering. And hereupon they [o] call the crosse *blessed*, and ascribe

[c] Orig. cont. Celsum. l. 6.
[f] Gen. 3.
[g] Rev. 11, 8
[h] Bellar. de Sacrag. sanct. l. 1. c. 27.
[i] Leb. 16, 27.
[k] Ex. 40. 6
[l] Heb. 13. 11, 12.
[l] Pers. 13.
[m] Exo. 40. 10.
[n] Math. 23 19.
[o] Officium

ascribe unto *it Worthinesse to bear the talent of the World*; they [p] account it *among the most precious reliques, and not onely the Whole, but every peece therof*; they adore it, salute it, pray unto it, and trust therin for salvation, crying; [q] *Hayl ô crosse our onely hope, increase thou to the godly righteousnesse, and unto sinners giue pardon*; [r] *Saue thou the company, gathered together in thy praises.* Yea, the very sign of this idol made in the aier, upon the forehead, or over any other thing, is [s] *sacred and venerable*, hath force to *driue away Divils*, and doe many like feats. Wherefore this abomination hath prevailed aboue other, and is like Beelzebub Prince of the Divils, the badg of the beast and character of Antichrist, imprinted in Churches, Chappels, Altars, houses and high-waies; in books and writings, in word, prayers, sacraments, in garments, bodies and soules of men, both quick and dead, and other creatures: nothing is well hallowed without it, no [t] Sacrament perfect without it. This great honour hath the crosse, because the Divill killed our Saviour by it: so that marvel it is, how *Iudas* lips scaped honour, seeing he also was Satans

S. crucis. crux. bene dicta, qu sola fuisti digna portare talent mundi, &c.

p *Bellar. imag. l. 2. c. 26.*

q *Brev. Rom. Sabb in hebdom 4. quadrages.*

r *Ib. infest invent. & exalt. S. crucis.*

s *Bellar. imag. l. 2. c. 29.*

t *As salt Pope Steve 5. D. Con d. 5. Nunquid.*

Satans instrument to betray Christ with a kisse. Wherefore this spirituall [u] Ægypt, the pseudocatholick church, deserveth more to be branded by some Satyrist, for worshipping monsters, then the first Ægypt, whose lesse impiety [x] a heathen Poet did deride.

14 Moreover, to fill up her cup with abominations, this Witch hath learned of the old idolaters to worship [y] *the Queen of heaven.* For by her power fetched out of the bottomlesse pit, she deifieth, or rather defileth the blessed Virgin *Mary*, with unsufferable blasphemies; intitling her *Ladie, Queen* and [z] *Goddesse*; hayling her for [a] *Queen of heaven, Ladie of Angels, mother of grace and mercy; life, sweetness, hope,* and what not: and together with her, she invocateth the Angels, Apostles, Martyrs, Confessors, Popes, Bishops, Virgins, &c. and prayeth God, that [b] *by the merits and prayers of her Popes, she may be delivered from the fire of hell.*

15 And as the Heathens had their Gods and Goddesses of divers ranks, [c] supreme, inferiour, and middle ones called *Dæmones*, by whom as by mediators and intercessors, they thought mens desires

Rev. 11.8

Quis nescit Volusi Bithinice qualia demens Ægiptus portenta colat? &c. Juvenal. Sat. 15.

Ier. 44. 17

Epist. a Bemb. Leō. 10, nom. Trip. l. 8. Epist. 17.

Offic. B. Mariæ reformat.

Ibid. Orat. propr. de Sanctis.

Apuleius de Deo Socratis.

fires and merits did come unto God: so hath this synagogue of Satan *Divos* and *Divas*, Saints of all sorts, whom she hath d *canonized*, to be *called upon in her publick prayers; to have temples, altars, feast daies, dedicated and kept unto their memorie*, and many other honours; acknowledging them to be *mediators between God and men*; and hath dealt with these *Divi*, as the ethnicks did with their *Dij* and *Damones*. For as each country and citie among them had their speciall Gods or Goddesses to protect them; as for Ephesus, *Diana*; for Athens, *Minerva*; for Paphos, *Venus*; for Delphos, *Apollo*; for Rome, *Remus* and *Romulus*; for Babel, *Bel*; for Ægipt, *Isis* and *Osyris*; and the rest in like manner: so the mother of Rome, in stead of tutelar gods, hath got her selfe *Peter* & *Paul*, hath procured & appointed *S. George* for England, *S. Andrew* for Scotland, *S. Patrik* for Ireland, *S. Denys* for France, *S. Iames* for Spain, *S. Martin* for Germany, (insted of *Mars* their antiqu patron;) the *three Kings* for Colen; & so for others. Moreover she hath *Iodicus* & *Vrbanus* for corn & wine, as the Heathens had *Ceres* & *Bacchus*. Her Mariners now haue *S. Nicol.* & *S. Christoph.*

d *Bellar. de sanct. l. 1. c. 7.*

so be their Pilots, as the ancient Pagans had *Castor* and *Pollux*. Her Scholars now haue *S. Gregorie* and *S. Katherine* to sharpen their wits, as Poets of old, had *Apollo* and *Minerua*. Physicians and Chirurgians now are aided by *Cosmas* & *Damian*, as of old by *Æsculapius*. *S. Wendlin* wardeth the sheep, as *Pan* the shepheards God was wont: and other artizens haue their special Patrons to pray and trust unto; and beasts their severall guardians: not so much but the very whores haue *Mary Magdalen* and *Afra* to sacrifice unto, if they will, as alder daies had *Venus* and *Flora*: and almost every disease, hath a speciall Saint appointed for Surgeon. And thus is fulfilled that which is
2 *King.* 17.15. written, [e] *They followed the Heathens that were round about them, concerning whom the Lord had charged them that they should not doe like them.* Yea the Heathens doe come short in their count of tutelar Gods, with this catholick whore; and she exceedeth those of whom it is written, [f] *according to the number of thy Cities are thy Gods ô Iudah, and according to the number of the streets of Jerusalem, haue yee set up altars of confusion.*
[f] Ier. 11.13

16 As for *Ieroboam*, he dares not shew his face before this beast his successor; for his inventions compared with hers, are not one to a thousand. What were his two Calues to the infinite images of this strumpet? Nay her *Lambs* of wax, are more worth then his g *kowes* of gold: for every immaculate *Agnus Dei*, or *Lamb of God*, that this Witch maketh of Virgin wax and holy water, hath h *the same vertue* against all divilish wiles and guiles of the malignant spirit; that the innocent Lamb Iesus Christ, delivered our first father *Adam* with, from the power of the Divill. But *Ieroboam* doubtlesse had no skill at all, to make such idols of proof. Again he forged but one i feast out of his own heart, to make merry with his images once in a year: whereas this our purple Queen, hath made many moe holy daies then there be moneths (that I say not weeks) of the year, in honor of her Ladie & all her Saints: and these, some of them, correspondent to the Paynim festivities; as *Christmas*, *Candlemas*, *Fasgon* or *Shrouetide*, according to the times and customes of the Gentiles Saturnall, Februal and Bacchus feasts. For unlesse it be, she would

g *Hos.* 10.

h *Sacra. ce rem. eccle Rom. l.* 1, *Tit.* 7.

i 1 *King.* 1 32.33.

imitate Heathens; she can hardly shew any cause at all, why she celebrateth her *Christmas* in the end of December, and her feasts at answerable times: seeing in all likelihood Christ was born [k] in September rather then in December; but herein the Churches authority which cannot err, must bear out all lies and forgeries. Vnto these she hath added fair temples, high altars, and other devotions moe then can be told, much more effectuall then were *Ieroboams*. For his chappels and high places were simply to worship God in: but whersoever any of our *Iezebels* Churches be, [l] *it is surely no other then the house of God and gate of heaven.* And needs must it so be, seeing it is hallowed with *exorcised* or conjured *salt, water, ashes,* and *wine,* which haue vertue so to consecrate that Church, as that it may [m] *driue away all the Divils tentations; every fansie, wile and wickednesse of divilish fraud, every unclean spirit, and power of the enemy, and to root out the Feind himself with his apostaticall Angels*: and also by the merit of the Virgin *Mary* and *N.* the Saint unto whose honour and name the Church is founded; and of all other Saints,

[k] *Beroald. Chron. l. 4. f. 2.*

[l] *Pontific. Ord de dedec. & consec. Eccl.*

[m] *Ibidem.*

Saints, God is intreated to visit that place, *and by infusion of his grace to purifie it from all pollution, and to conserv it being purified, and that spirituall wickednesses may flee from thence.* Which being granted, (as cannot, I think, but be by so many Saints intercessions) it is impossible now that any idolatry should be committed in such a Sanctuary; whose [n] first stone is layd by a Bishop, *in the faith of Jesus Christ, that the true faith and fear of God and brotherly loue, may there flourish.* Such powerfull works as these, none of *Ieroboams* Bishops could turn their hands unto: for they were but novices in Satans schoole, and had never well learned the art of exorcism or conjuration, which the sorceresse of Rome, by long practise & experience hath attained; being grown as cunning in these feats, as she that was *mistresse* of her art, [o] *and sold the nations through her Witchcrafts.*

n *Ibidem.*

o *Nahum.* 3.4.

17 For by these and innumerable moe inchantments of Idolatrie, (which the day would not be enough to recken up,) this *Circe*, the Ladie of the pseudocatholicks hath intoxicate the earth, that the inhabitants [p] *are drunken with the wine of her fornication*; doting upon her reverend

p *Rev.* 17.2

clergie, her devout ſervice, her ſacred ceremonies, her hallowed Churches, her Saints reliques, and other like amatory potions; wherin Chriſtianiſm, Iudaiſm and Paganiſm are tempered and mixt together, in the golden Babyloniſh cup of her abominations.

18 Hence is it, that the reliques of this Romiſh idolatry, are ſo faſt retained among ſome which yet q hate the whore, and eat her fleſh, and burn her with fire. Of her haue they received their Dioceſan, Prouinciall and Nationall Churches. Of her haue they learned to make porteſſes or Leitourgies, reading and ſinging their prayers upon a book with organs and melodie. Of her inſtitution haue they their ſolemn feſtivities of Chriſts, Angels and Saints daies, with their faſting Eves. Of her hand haue they taken their Archbiſhops, Lordbiſhops, Suffragans, Archdeacons, Parſons, Vicars, and a great many moe of her royall retinue. From her haue they had their Churches, Chappels, Minſters, baptized bells, hallowed fonts, and holy Churchyards; though ſome of thoſe high places are of more antiquity, as having been built and dedicated to the

Rev. 17. 6.

Hea-

Heathen Divils. Finally, from her haue been received lands, livings, tithes, offrings, garments, signes, gestures, ceremonies, courts, canons, customs, and many moe abominations, wherewith haue been inriched the r *merchants* of the whore, and all that sail f with ships in her sea. Thus with all the evils before mentioned, and others moe then can be told, which are very *Gillulim* the loathsome idols and execrements of the Queen of Sodom, and the filthinesse of her fornication; hath shee dishonoured and blasphemed the God of heaven, and all that therin dwell; with them she defileth the consciences of men; with them she delighteth and solaces her selfe in fleshly ease and pleasure: till in t one houre, she and all her riches, pleasures, wares, merchandise shall perish; and that be again fulfilled, which was said by the Prophet, *Now shal she and her fornications come to an end.*

r Rev. 18. 15.
f vers. 19.
t Rev. 18. 8. 19.
Ezek. 23. 43.

CHAP. VI.

A Conclusion Dehortary from this sin.

THE wares of idolatry being so common and universally spread by the

merchants of the whore, and conveighed into all nations; it commeth to passe that many are interessed in this Mart, buy and sell, partake and communicate with these evils, not being aware of the danger they come into hereby. To warn them therefore of the mischiefe ere they fall into it, or to help them out if they be fallen, haue I penned this Treatise: and add, to the things fore written, these few advertisements.

2 This sin is direct against the Majesty of God, whose honour is to be regarded aboue our own lines; aboue the peace or tranquility of nations. The sin provoketh the anger of God, as adultery provoketh the rage of a man injured in his private bed. As he [a] will not spare in the day of vengeance, and can not bear the sight of any ransom: so the Lord is a [b] gealous God, and visiteth the sin of the fathers upon the children, even to the third and fourth generation of those that hate him.

3 Idolaters, as they are shut [c] out of the citie of the Lord, the Church of Christ, the heavenly Ierusalem; so haue they further this doom against them, they [d] *shall not inherit the kingdom of God.* The cómunicating

a *Pro.* 6. 34.
b *Ex.* 20, 5
c *Rev.* 22. 14. 15.
d 1 *Cor.* 6. 9. 10.

nicating with idols, depriveth men of communion with God; for there is e no fellowship of righteousnes with unrighteousnes, no agreement betwixt the Temple of God and idols. The partakers therfore in this evill, (though perhaps not authors, inventors; nor open maintainers of the same,) shall come unto shame and confusion before God; for f *all that are of the fellowship thereof, shall be confounded.*

e 2 Cor. 14, 16.

f Isa. 44.

4 Folly is a blot and shame unto men, which they fayn would shun: but wisedom is mans honour, and g maketh his face to shine. Of all foolishnesse, idolatry is the greatest; depriving men of sound judgement in the best & heavenly things, and possessing their minds with habituall vanity. Therefore is this vice resembled by a h foolish woman, ignorant, & knowing nothing; yet troublesome and talkative, i & lowd in her babling: of a smooth and k flattering tongue, and her mouth more soft then oil; yet cruel also and malicious, l hunting for the precious life of a man; bringing him to beggery, death and hell. But true religion, or the fear of the Lord, is resembled by m wisedom, which uttereth her voice to the children of men,

g Eccl. 8.

h Pro. 9.

i Pro. 7.

k Pro. 2. & 5. 3. 8. 9

l Pro. 6. 2 & 9. 18.

m Prov. 8. 1. 4. 6.

& speaketh of excellent things; the words
Prov. 8.9. n of her mouth are all righteous & plain,
v. 11. her instructions better then fine gold, and
all her pleasures are not to be compared
Prov. 33. unto her. Blessed o is the man that hear-
v. 35. eth her, watching daily at her gates, and
giving attendance at the posts of her
dores; for he that findeth her, findeth
life, and shall obtain favour of the Lord,
but he that sinneth against her, hateth his
own soule; all that hate her, loue death.

5 To worship and serv the Divill, is a thing horrible in religion, and even in nature; worthy of vengeance from the hand of God. Though all manner sin pertaineth to the Divils service: yet idolatry aboue all is counted and called the worship of Divils, and so shall be punished.
Rom. 1. The Heathens albeit they p had some
v. 21. knowledge of the true God, and worship-
Act. 17. ped q him ignorantly; yet their worship
23. is reckoned to Satan, for r the things
1 Cor. 10 which they sacrificed they sacrificed to
20. Divils, and not unto God. *Ieroboam* made
1 King. account he served the true God, s even the
12.28. God that had brought Israel out of Æ-
gipt land: notwithstanding the Lord hath
2 Chron. thus testified of him, that they were t Di-
11.15. vil

bils which he made, when he made his calues, for to worship God by. And Israel before him made u a calfe for like use; but *Moses* doth blame them as having offered unto x *Divils*, and gone a whoring after them: and propheſyeth that their children y would also run into like blot. Antichristians would seem to bee worshippers of God; yet the Holy Ghost chargeth them to z worship the Divils, when they think to serv God by idols. Forasmuch then as all idols are Divils, though fools count them Saints: to partake with them, is to forsake God, and to bring our selues into satans damnation: for the Spirit hath protested, that wee a cannot drink the cup of the Lord and the cup of Divils; we cannot be partakers of the Lords Table, and of the table of divils.

u Exod. 32. 1, &c.
x Lev. 17. 7.
y Deut. 32. 17.
z Rev. 9. 20.
a 1 Cor. 10. 21.

6 Many fearful judgements are threatned of God, against this sort of sinners, and haue come upon them. By *Moses* he b denounced hastie, fearfull, and consuming plagues, aches, and botches, and incurable sicknesses, sore diseases and of long durance; which punishment hee brought even upon the c Kings for their idola-

b Lev. 26. 16. Deut. 28. 35. 59, &c.
c 2 Chr. 21. 18. 19.

idolatry. Hee threatned famine and
d Leu. 26. drought, d making heaven as yron, and
19 20. earth as brasse, that the land should not
giue her increase, nor trees their fruit: as
e 1 Kin. 17 came to passe in the e daies of wicked
Luk. 4. 25. *Achab*, when heaven was shut, three years
and six moneths, that it sent down neither
rain nor dew, wherby great famine was
throughout all the land, because they had
f 1. King. forsaken the Lord, and f followed *Baa-*
18. 18. *lim*. Wilde g beasts he menaced to send up-
g Leu. 26. on them, which should spoil them and
22. their cattell, and make their high waies
desolate; of which plague they tasted in
Samaria, when the Lord, whom they fea-
h 2 King. 17 red not, h sent Lions among them which
25. 26. slew them. Hee said i hee would send the
i Levit. 26 sword upon them, which should avenge
25. the quarrell of his covenant: and this
k 2 Chr. 12 plague k the Israelites often felt, because
2. & 28. 5 they forsook the Lord God of their fa-
&c. thers. Hunger and misery was prophesy-
Leu. 26. 26 ed unto them, that l they should eat and
Deut. 28. not be satisfied, that men and women
53. 57. should eat their own children, and after
Jer. 19. 9. births, and every man eat the flesh of his
Ezek. 5. 10 friend, fathers should eat their sonns, and
sons their fathers, when all things should

lack,

lack in the ſeige and ſtreightnes wherein their enemies ſhould inclole them: which extremities God [m] brought upon Iſrael in K. *Ioram's* daies, and after, when [n] children & ſucklings ſwooned in the ſtreets, & gaue up the ghoſt in their mothers boſome, for want of bread and drink; and [o] the hands of the pittifull women ſod their own children for their meat; and did eat their fruit, even [p] children of a ſpan long. The Lord threatned [q] deſtruction of their high places and images, and to caſt their carkeſſes on the bodies of their idols; & that his ſoul ſhould abhor them; hee would make their cities deſolate, and bring their ſanctuary to naught, & would not ſmel the ſavour of their ſweet odours, but ſcattred them among the Hethens, & draw the ſword out after them: all which, with other like calamities came upon the idolaters, whoſe [r] dead bones were taken out of their graues & burned upon their polluted altars; and the idolatrous Prieſts ſacrificed upon them. Ieruſalem the holy citie, [s] was broken up, and all the men of war, fled; the houſe of the Lord, & al great houſes burnt with fire; Kings captived in chains, Princes & nobles killed; the Lord trode

m 2 *Kin.* 6.29.
n *Lam.* 11.12.
o *Lam.* 4.
p *Lam.* 2.
q *Lev.* 26. 30.31.
r 2 *King.* 23.16.
s *Ier.* 52. 13.10.

Lam. 1. 15 trode [t] under foot, all the valiant men; Sion mourned, and there was none to
Lam. 2. 1, comfort her; the [u] beauty of Israel was
4. cast down from heaven to earth, God cut off all the horn thereof in his fierce wrath, which he powred out like fire;
Vers. 6. 7. [x] causing the feasts and Sabbaths to bee forgotten in Sion, and despising in the indignation of his wrath, both King and Priest; forsaking his Altar, and abhorring his Sanctuary; so that peoples eyes
Vers. 8. 10. [y] failed with tears, their bowels swelled, their liver was powred upon the earth;
Vers. 17. for [z] the Lord performed that which hee had purposed, and fulfilled his word determined of old; doing that to Ierusalem
Ezek. 5. 6 [a] which hee never did before, neither would doe any more the like, because of all their abominations; and
Ier. 8. 3, [b] death was desired rather then life, of all
7. 29. the residue of that wicked family; for the Lord had rejected and forsaken the generation of his wrath.

Rom. 15. 4 7 All these, and [c] whatsoever else
Cor. 10. 11 God threatned unto, or brought upon Israel, for their idolatries; are examples written for us upon whom the ends of the world are come: that we should not

sin

ſin like them, leſt we be partakers of like
puniſhments. It is d a fearfull thing to d Heb. 10.
fall into the hands of the living God. For 31.
e if we ſin willingly, after that we haue e ver. 26.
receiued the knowledge of the truth;
there is left no more ſacrifice for ſins: but
a fearfull looking for of judgement, and
a violent-heat of fire which ſhall deuour
the aduerſaries.

8 Wherefore, unto the children of
men, thus ſaith the wiſedom of God;
f O yee fooliſh, how long will yee loue f Pro. 1. 22
fooliſhneſſe, and ſcorners take pleaſure in 23.
ſcorning, and fooles hate knowledge?
Turn you at my correction, loe I powr
out my minde uuto you: g cauſe your g Prob. 2.
eares to hearken unto Wiſedom, incline 4. 5. 12.
your hearts to underſtanding; ſeek her as
ſilver, and ſearch for her as for treaſures,
then ſhall you underſtand the fear of the
Lord, and finde the knowledge of God,
which will deliver you from the evill
way, h from the flattery of the tongue h Pro. 6. 24
of the ſtrange woman. Deſire not her 25.
beauty in your heart, neither let her take
you with her ey-lids: i keep your way far i Prov. 5. 8
from her, and come not neer the dore of 9. 11.
houſe; leaſt you giue your honour unto
others,

others, and your years to the cruel; and mourn at your end, when you haue consumed your flesh and your body. For
k Prou. 2. 18.19. k surely her house tendeth to death, her pathes unto the dead; all they that goe unto her, return not again, neither take they hold of the waies of
l 1 Iob. 5. 21. life. *Children keep, l your selvs from Idols.*

Amen.

FINIS.